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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE ORDINATION. No. 6.

THE CHARGE. RIGHT-HAND. A POPULAR INCONSISTENCY. A FRANK DECLARATION OF INTOLERANCE.

The charge was delivered by a worthy father, whose head is as perfectly crowned with honor as it is with silver colored locks of hair. Among many common place remarks, he gave this sure one; while you testify to your hearers that they cannot be saved by their good works, you will at the same time, testify, that they cannot be saved without them.

The worthy man, undoubtedly, thinks that there is a world of difference between the two sentiments; that of the possibility of being saved by one's personal righteousness, and that of the impossibility of being saved without it. But is not the difference altogether imaginary?

The advocates of Calvinism, are in the habit of placing great stress upon that article of faith which attributes the moral of a believer's justification to his faith, in distinction from his acts of obedience and righteousness. While they have admitted that a man must be personally righteous in order to be accepted as righteous in the sight of God, they have, at the same time, strongly asserted that his personal righteousness is, in no sense and in no degree, the ground of his justification. And why is it that our good orthodox brethren (we mean as we say when we call them good) do not perceive the manifest inconsistency of both their doctrine and their language? If persons cannot be accepted, in the sight of God, as righteous until they are really righteous, then is it not a plain case, that their personal righteousness has a place in that, whatever it be, which makes the ground of their justification? If they cannot be saved without good works; without living soberly, righteously and piously in the world; how is it that they are of no account in rendering men the suitable subjects of God's approbation and mercy? No one supposes that a righteous life is a price to be balanced against that of eternal happiness: That it brings the great God in debt to the righteous man; and that salvation is of the nature of wages earned. In this sense, no man is saved by deeds of righteousness. Neither is he, in this sense, saved by his faith. The Scriptures, however, make it a plain fact, that whoever repents shall be pardoned; that whoever forsakes his sins and works righteousness, shall not die the death of the sinner; that they who fear God and keep his commandments, shall be accepted of him. A pious and good description of life is, obviously, the condition of the acceptance and salvation of God. And what good cause can now exist for retaining those unmeaning, canting and inconsistent dogmas of olden time; 'a man's good works can avail him nothing at the bar of God: a perfect righteousness is requisite to justification: God will have all, He demands of man, or He will accept of nothing! Why need there be any more dispute about the necessity and the office of personal righteousness in the affair of a man's salvation? We all believe that he only is righteous, who worketh righteousness. And we all, likewise, believe that 'the righteous God loves righteous souls,' and that none of these souls shall perish: 'that the righteousness of the righteous shall be upon him; that in the righteousness that he hath done he shall live.'

We will now pass to take some notice of the Right Hand of Fellowship. This part of Ordination-services is, perhaps, peculiar to Congregationalists and Presbyterians; and the hint, which caused its introduction, taken from the example of James, Cephas, and John, who gave the right-hand of fellowship to Paul and Barnabas; acknowledging, by this fraternal symbol, the apostolical commission of the latter for the service of the Gentiles. It was a token of equality, friendship and liberty, a pledge of mutual affection, forbearance and aid; an assurance than they would not vex, annoy and persecute each other while each was pursuing his own work, and in his own way. It seems that the older apostles did not see their way clear, to preach, in all respects, as did their younger brethren. On this account there was much heart-burning and dissention among the brethren. Many of them were strongly prejudiced against the younger apostles. But James, Peter and John agreed to be tolerant, friendly and helpful toward them; and gave to them the right hand of fellowship, the significant pledge of their kindness and character.

The young gentleman, who, in an easy and talented manner, performed this part, on the present occasion, did not, we think, apprehend the full ground of the original example. He seemed to lose sight of the very occasion, by which the signal of the ceremony was elicited. He contemplated no such fact as any difference of opinion, practice or work, as being the ground of this traditionary rite. A fact, however, of this description, did, obviously, to some extent, exist. He did not say to the brother, whom, in terms of language warm, affectionate and elegant, he welcomed into the field of ministerial labor; 'we will not molest you though your course be somewhat dissimilar to our own. We charitably believe that God has called you to that course, and in it, we wish you success.' No. But he did say the direct contrary. The following was his sentiment, and nearly his language. We stand by you, and you have our aid, our sympathy and our prayers, in all your labors, trials and hardships, so long as you continue steadfast and faithful; but if you should ever deviate and preach another Gospel, we shall rise up in all our might against you. In making this explicit declaration, the author of it is certainly entitled to the praise of an open-hearted and undisguised frankness; but is he, among reasonable men, to that of candor and justice? For how can it be reasonable, candid and just, to bar a man from the privilege of assigning his reasons for change of opinion; and having them patiently heard, and duly weighed? Does not candor and justice require it, in every other case? But here, our author tells his brother, that he is to expect no such privilege: That if he should ever become other than orthodox, he is to be allowed no plea for the purpose of self-justification. That the sentence against him is already made up, and will then, forthwith, be put in execution. In spirit and substance does it not amount to the following: 'You, my brother, are now solemnly pledged to be steadfastly orthodox. It is a vow upon you before God and the world. You cannot change your belief without bringing perjury upon your soul. And if any such change does ever take place, we shall regard it, not as a mere misbelief, but as a heinous transgression; not as a venial error, but a most criminal apostacy. In regard to this one one thing, you may expect from us, your brethren, no indulgence, no toleration. We can accord to you forbearance toward your other infirmities; but toward this, none whatever. Patience and candor are misapplied when the object of them is heresy. In other cases of deviation from the line of common opinion and practice, a man is allowed to assign his reasons, to explain his views, and, if he can, to justify his conduct. But, in regard to heresy, no such process is admissible. The whole inquiry must be; not for the cause, but for the simple fact; not whether his new opinion can be sustained and justified in truth, but whether it be orthodoxy or something else. On other subjects it is a virtue to use one's reason, on this subject it is a sin. On other subjects it is right that a man should keep his eyes open to the light of reason and conviction, but in this, it is wrong. On other points he may lawfully institute inquiry and pursue a course of investigation; on this, however, he must implicitly believe; to doubt and to inquire are the preliminaries to declension and apostacy. In other respects should you be led astray, we may kindly take pains to convince you, and if we fail, cast upon you the brotherly mantle of our charity, but if you stray from orthodoxy, we shall, at once, become your adversaries and hunt you as we would a mischievous beast of the wilderness. Have we not done this in regard to others? and shall your case, should it unfortunately happen, be an exception to the general rule? I say, if you should preach another Gospel, than that we have received, by tradition from our fathers. You cannot mistake my meaning. We all know what another gospel is. To preach that God is one, one in the proper sense of the word, that He is the HOLY ONE, is one Gospel; and to preach that He is triune, existing as Father, Son and Holy Ghost, is to preach another. To preach that God is not a creature and that no creature can possibly be the unborn, the uncreated, the unoriginated God, is one Gospel; and to preach that a man, born in Bethlehem, and slain on Calvary, is the true, the living, the life-giving, the deathless and immortal God, is to preach another. To preach that man as he comes out of the hands of his Creator is susceptible of saving goodness, is to preach one Gospel; and to preach that he is unsusceptible of it from all the influences of the rational creation, and can have it impressed upon him only by the supernatural hand which created the world, is to preach another. To preach that God possesses and exercises the prerogative of pardoning sin on the condition of true repentance is to preach one Gospel; and to preach that He cannot, and does not, remit punishment to any, however contrite except in consideration of an expiatory equivalent, is to preach another. To preach that every man is responsible for his own sin and for that only, is to preach one Gospel; and to preach that all mankind sinned in Adam and fell with him in his first transgression, is to preach another. To preach that when our Lord Jesus Christ, in the Scriptures, is called a Captain, a Shepherd, a Priest, a Sacrifice, a Passover, and a Great High Priest, the names apply to Him only in a figurative sense, is to preach one Gospel; and to preach that he is literally a Sacrifice, a Priest and a Great High Priest, is to preach another. I might proceed, at much greater length, in this strain, but you understand, sufficiently understand me. I will, therefore, say a word on the subject of creeds and then relieve your attention. We are asked, why have creeds, when we have the Bible? I answer, the Bible as a creed, confession and covenant, will not answer our purpose. It will not sustain orthodoxy. So soon as we take the Bible for our only confession, we are a fallen people; and fallen like Lucifer, not again to rise. Every orthodox text of Scripture admits of a heterodox interpretation. And what, if possible, is still more unfortunate, there are many which in appearance, are the very contrast of orthodoxy. The Bible, therefore, without a creed to interpret and fix its meaning, will lead all men into heterodoxy. The experiment, itself, has been made. About one hundred years ago, the Presbyterians, in England, held a great convention, in Salter's Hall, of 142 members; and the vote was put and carried, seventy three to sixty nine, to have no creed but the Bible. And the consequence has been that the English Presbyterians, once, and even then, so staunchly orthodox, have become generally believers in the personal unity of God. And we have examples, also, in our own country. Some thirty years ago, arose a denomination, among us, who took the name of Christians. They were then Trinitarians. But they adopted the principle of making use of no creed except the Scriptures of truth. And now, almost to a man, they are Unitarians. These examples speak for themselves; and they are beacons for our admonition.'

So much for the Right Hand; and so much for the Ordination. But the young man did not say what has just been reported. No. But by implication, what part of it was the declaration, he did make? I desire that what I have written may be fairly and strictly examined. If creeds, and orthodoxy, and intolerance of honest and enlightened conviction, be not liable to the exceptions here taken against them, let the case be fairly made out and vindicated. And I seriously ask, if our Trinitarian brethren have not given up all expectation of supporting their cause from candid, reasonable and scriptural discussion? Is not the stronghold of their dependence upon dictation, educational prejudices, creeds and denunciation? If this be an erroneous charge, give me evidence of the contrary fact, and I will gladly confess my mistake. My wish is to live in fellowship and harmony with all my Christian brethren. I would wrong no man by imputing to him a fault, undeserved. May I and they be weighed in an even balance. It will be so in God's account; and so should it be in our account of each other.

Hampton-falls. S. F.

CHRISTIAN PARADOXES.

A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw.

He believes himself *freely* pardoned, and yet a sufficient satisfaction was made for him.

He believes himself to be precious in God's sight and yet loathes himself in his own. He dares not justify himself in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find *many faults*.

The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them.

He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer.

He desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself.

He knoweth, if he please man he cannot be the servant of Christ; yet, for Christ's sake he pleaseth all men in all things.

He believes Christ to have no need of any thing he doth; yet maketh account that he doth relieve Christ, in all his acts of Charity.

He knoweth he can do nothing of himself, yet labors to work out his own salvation.

He knoweth he shall not be saved by, nor for his good works; yet he doth all the good works he can.

He knoweth God's providence is in all things, yet is as diligent in his calling and business, as if he were to cut out the thread of his happiness.

He thinks sometimes that the ordinances of God do him no good; yet he would rather part with his life, than be deprived of them.

The world will sometimes account him a saint, when God accounteth him a hypocrite; and afterwards, when the world brandeth him for a hypocrite, then God owneth him for a saint.

His advocate, his surety, shall be his judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness.—Glory be to God.—*Sir Francis Bacon.*

PRAYER FOR FRIENDS.—One of the greatest kindnesses we can do our friends, and sometimes the only kindness that is in the power of our hands, is, by prayer to recommend them to the loving kindness of God. We are likely to have the most comfort in those friends that we pray most for. Whatever comfort we desire to find in any creature, we must have recourse to God for it by prayer, for 'our times are in his hand, and all our ways at his disposal.' Fruitful Christians are as much the joy, as barren professors are the grief of faithful ministers. It is very refreshing to Christians to compare notes about their spiritual concerns; thus they are sharpened, as 'iron sharpens iron.' —*Henry.*

ANGER.

Anger is another lust of the flesh. Of all the passions none is less capable of counsel, nor more rebellious against the empire of reason: it darkens the mind, and causes such a fierce agitation of the spirits, as when a storm fills the air with black clouds, and terrible flashes of lightning. It often breaks forth so suddenly, that as some acute diseases, if checked at first, become more violent, there is no time for remedy, nor place for cure; so there is such an irrevocable precipitancy of the passions, that the endeavor to repress their fury, enrages them. It is astonishing what enormous excesses and mischiefs are caused by it! How many houses are turned into dens of dragons, how many kingdoms into fields of blood, by this fierce passion?

To prevent its rise and reign, the most necessary counsel is, if possible, to quench the first sparks that appear, which are seeds pregnant with fire. But if it be kindled do not feed the fire by exasperating words. A prudent silence will be more effectual to end a quarrel, than the most sharp and piercing reply that confounds the adversary. Julius Cæsar would never assault those enemies with arms, whom he could subdue by hunger. He that injuriously reviles us, if we revile not again, and he has not a word from us to feed his rage, will cease of himself; and like those who die with pure hunger, will tear himself. Hezekiah commanded the counsellors not to say a word to Rabshekah.

Try by gentle and meek addresses to compose the ruffled minds of those who are provoked. It is the observation of the wisest of men, 'that a soft answer breaks the bones:' it is usually successful to make stubborn spirits compliant. Indeed some are so perverse in their passions, that the mildest words will incense them; no submission, no satisfaction will be accepted; their anger causes mortal and immortal hatred. But these are so far from being christians, they are not heathens; but divested of all humanity.

If anger has rushed into the bosom, that it may not rest there, cancel the remembrance of the provocation. The continual reflecting in the thoughts upon an injury, hinders reconciliation. The art of oblivion, if practised, would prevent those resentments that eternize quarrels. For this end, let us consider what may lessen the offence in our esteem: in particular, if very injurious words are spoken against us by one in a transport of anger, they should be more easily despised, when they seem more justly provoking; for they proceed from rage, not from reason; and no person that is of a wise and sober mind will regard them, but as words spoke by a sick man in the height of a calenture.

Now to make us careful to prevent or allay this passion, it will be requisite to consider the inclination and sway of our natures; some as soon take fire as dry thorns, and retain it as knotty wood. Now it is a fundamental rule of life, that our weakest part must be guarded with the most jealousy, and fortified with the strongest defence: there we must expect the most dangerous and frequent assaults of satan: there he will direct his battery, and place his scaling-ladders. Let therefore the following considerations settle in our hearts. How becoming an understanding creature it is to defer anger! For the passions are blind and brutish; and without a severe command of them, a man forfeits his natural dignity. What is more unreasonable, than for a man deeply to wound himself, that he may have an imaginary satisfaction in revenging an injury? Into what a fierce disorder is the body put by anger? The heart is inflamed, and the boiling spirits fly up into the head, the eyes sparkle, the mouth foams, and the other symptoms of madness follow. Inwardly, the angry man suffers more torments than the most cruel enemy can inflict upon him. A man of understanding is of a cool spirit. It was the wise advice of Pyrrhus, to those whom he instructed in the art of defence, 'that they would not be angry: for anger would make them rash, and expose them to their adversary. He that hath not rule over his own spirit, is like a city broken down, and without walls;' and consequently exposed to rapine and spoil by every enemy. Satan hath an easy entrance into them, and brings along with him a train of evils. We are therefore directed to watch against anger, 'and not to give place to the devil.' Eph. 4. Consider how honorable it is to pass by an offence: it is a royalty of spirit; an imitation of God, in 'whose eyes the ornament of a meek and quiet spirit is of great price.' The greater the offence, the greater the glory of pardoning it. How pleasant it is! 'The soul is possessed in patience;' it is cool and quiet; there is a divine and heavenly consent of the mind, the will and affections. The breast of a dispassionate man is the temple of peace. Besides, let us frequently remember our want of the divine compassion; there is no man so innocent, unless he absolutely forgets that he is a man, and his many frailties, but desires that the cause of his life, in the day of judgment, may be tried by the tribunal of clemency; for no man can then be saved but by pardon. The due consideration of this will make us more hardly provoked, and more easily appeased with those who offend us.

Let us pray for the descent of the dove-like Spirit into our bosoms, to moderate and temper our passions. 'Meekness, is the fruit of the Spirit.' Gal. 5, 22. There is a natural meekness, the product of the temperament of the humors in the body; this is a rare felicity: there is a moral meekness, the product of education and counsel; this is an amiable virtue: there is a spiritual meekness, that orders the passions according to the rule of divine law, in conformity to our Savior's example; this is a divine grace, that attracts the esteem and love of God himself. This prepares us for communion with the God of peace here, and in heaven.

To obtain this excellent frame of spirit, let us be humble in our minds, and temperate in our affections, with respect to those things that are the incentives of passion. The false valuations of ourselves, and the things of this world, are the inward causes of sinful anger. Contempt and disdain, either real or apprehended, and the crossing our desires of worldly enjoyments, inflame our breasts. Our Savior tells us, he is 'meek and lowly;' and meekness is joined with temperance, as the productive and conservative cause of it. He that doth not over-value himself, nor inordinately affect temporal things, is hardly provoked, and easily appeased.—*Bates.*

WORLDLY RICHES.—It was a remark of an old Divine, that 'worldly riches are like *nuts*; many clothes are torn in getting them, many a tooth is broken in cracking them, but never a hungry appetite is satisfied in eating them.'

THE SUM OF RELIGION.

BY THE LORD CHIEF JUSTICE HALE.

He that fears the Lord of heaven and earth, and walks humbly before him,—and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of obedience,—that is sorry with all his soul when he comes short of his duty,—that walks watchfully in the denial of himself, and does not yield to any lust or known sin;—he that if he fails in the least measure, is restless till he has made his peace by true repentance,—that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion,—that will not deliberately dishonor God although with perfect security from temporal punishment,—that his hopes, and his conversation in heaven,—that dares not do any thing unjustly, although never so much to his advantage: and all this because he firmly believes Him that is invisible, and fears him because he loves him;—fears him as well for his goodness as for his greatness;—such a man, whether he be an Episcopalian or a Presbyterian, an Independant or Anabaptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience' sake stands or sits; he hath the *life of religion* in him: and that *life* acts in him, and will conform his soul to the image of his Savior, and go along with him to eternity, notwithstanding his practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear, vainly or falsely, loosely break his promises,—such a man, although he cry down Bishops, or cry down Presbytery; although he be rebaptized every day, or declaim against it as heresy; although he fast all the Lent, or fast out of pretence of avoiding superstition,—yet, notwithstanding these, and a thousand more external conformities or zealous oppositions of them, he wants the *life of religion.*

WHERE PROPERTY IS SAFE.—The following anecdote was related at the meeting of the Massachusetts Baptist Convention, by Mr Badger:

He said he wished they could feel as did a Christian merchant of his acquaintance, with whom he met in New-York, on the morning after the great fire had consigned $17,000,000 of property to destruction. This merchant had been wealthy, and had contributed much to the cause of Home Missions. Mr B. commiserated with him upon his loss; and the reply was, 'Yes; I am now a poor man, but when I think of the destruction of my property, it is a consolation for me to remember that *the money which I gave in support of Home Missions is safe.*' He hoped that all present would make at least a portion of their property safe, by casting it into the treasury of the Lord.

ZEBULON.

Extract from the Rev. J. Harris's (the author of Mammon) Prize Essay on the moral claims of seamen.

APPEAL TO US BY THEIR SUFFERINGS.

What class can appeal more truly to their past sufferings than sailors? or establish a stronger claim on our gratitude and generosity? Generous themselves to a fault, reckless of danger, and lavish of their blood in the defence of their country, they seem thrown entirely on the nobler feelings of their fellow-countrymen. Who has not been affected while reading that tale of Grecian story which relates that when Æschylus was condemned to death at Athens, his brother Aminias procured the reversal of the sentence, by uncovering an arm, of which the hand had been cut off at the battle of Salamis, in the service of his country? Who has not felt the mute eloquence of that appeal? The religious public constitutes a court, not of legal justice, but of Christian benevolence; and as it weighs the respective claims of the various classes of the community on its regard, does it call for our seamen to appear? Would not the apt representative of that class be a man who had been maimed and mutilated in battle? a manly figure shorn of its fair proportions, in the service of his country, while we were peacefully pursuing our daily course or securely slumbering in our homes? And shall he exhibit his scarred and dismembered person in vain? If a warm and undisguised heart can win our regard: if a dauntless courage in encountering enemies, and unbounded generosity in succouring the distressed, should engage our esteem; if the calm endurance of sufferings, perseverance amidst difficulties, and patriotic ardor, should command our respect, then have our seamen established an irresistible claim on our gratitude and generosity, for in these qualities they have abounded.

DEATH OF SAILORS OFTEN SUDDEN.

How affecting, how appalling the statement, that 'for every sixteen sailors who die of all diseases, eleven die by drowning, or in wrecks.'

It appears by a report of a committee of Parliament on the extent of loss in property and lives at sea, that between 1833 and 1835 inclusive, there were 1573 vessels stranded or wrecked, and during the same period, there were 129 vessels missing or lost, making a total of 1702 vessels wrecked, and missing in the period of three years. The amount of property, in those vessels was believed to be £8,510,000 while 2682 lives were lost at the same time.

On our own coast it appears by the Sailor's Magazine for January 1837, that 316 vessels and 826 lives were lost in 1836. Now, estimate the value of each vessel and cargo at 20,000 dollars, we have the amount of 6,320,000 dollars lost the last year by shipwrecks.

Well, indeed, might an ancient philosopher inquire, when distributing the human race into the two classes of the living and the dead, 'who can determine in which class we are to enter the names of those on the sea?' At this moment, perhaps, while the reader is quietly perusing these lines, the sea, in tome parts, is lashed into fury. Deep is calling unto deep. A vessel is staggering and plunging from the mountain waves down into the roaring caverns. Death is raging around it, seeking for his prey. A moment longer—a nail starts, a seam yawns, the masts plunge over the side—he enters, and the vessel disappears. So literally and emphatically true is it of the seamen, that there is but a step between him and death!

How affecting to think that the great majority of those who have perished at sea, were cut off suddenly in the prime of life. The earth is the grave of infantine weakness, of diseased emaciation, of worn-out age, but the ocean is the tomb of the young, the vigorous, the brave. While yet they were full of heart and hope, buoyant as the bark in which they had careered over the waves, the lightning smote them, or the boom struck them overboard; they fell from aloft, or the resistless wave washed them from the deck; the ship sprung a leak, or stranded, or struck; the boat sunk, or the tempest gathered, burst, and overwhelmed them. 'Thou didst blow with thy wind, the sea covered them, they sank like lead in the mighty waters.' Under circumstances the most unfavorable for reflection or prayer, 'in a moment, in the twinkling of an eye,' they passed into the presence of their Judge.

How affecting to anticipate the day when 'the sea shall give up the dead which were in it;' when—

'From out their watery beds, the Ocean's dead,
Renewed, shall, on the unstirring billows, stand,
From pole to pole, thick covering all the sea.'

How appalling to reflect that of the countless hosts which the sea shall then surrender up—more numerous than its waves—the great mass perished suddenly, 'went down quick,' and, Oh! what ground there is to fear that they died unprepared—died in anger with death—died, and 'gave no sign,' but that of impenitence—died, and offered no prayer but that of horrid imprecation—died amidst noise and tumult hostile to salutary reflection!

And shall we wait till the sea give up its dead, before we awake to a sense of our responsibility? Shall we delay till we see them standing for judgement, before we begin to weigh their claims, or to consider the consequences of our guilty neglect? Shall the hosts of those who will then arise unprepared go on augmenting, and we make no combined effort to prevent it?

CHARACTERISTICS &C.

There are many elements in their character, which, when baptized and sanctified by the Holy Spirit, contain the promise of eminent *piety.* May we not warrantably suppose, that this was one reason why the Savior of the world devoted so much of his ministry to the maritime part of the Jewish population? Capernaum, on the sea of Tiberias, was his adopted town. It was on the 'sea-coast' that he commenced, and principally pursued his ministry. There, the greater proportion of 'his mighty works were performed.' His largest audiences were composed of the inhabitants of the sea coasts; he found the greatest number of disciples there; and there his cause most illustriously triumphed.

The character of the class is substantially the same still. They are capable of quick and abiding impressions; full of grateful and generous affections; with a superstitious but strong belief in a superintending Providence; a deep veneration for signs, and omens, and old observances; a feeling of intense interest in tales relating to the invisible world, and to the appearance of spiritual beings. This must be evident to any one who knows any thing of the marvellous stories of the fair weather middle watch; and the very figure at the bow—derived from the ancient *tutela*, or chosen patron of the ship, to which prayers and sacrifices were daily offered, and which was held so sacred as to offer a sanctuary to those who fled to it—even this figure, considering the deep feelings with which it is generally regarded, indicates the existence of a state of mind, the very reverse of a selfish, cold, heartless scepticism. Here, then, are elements of the most improveable nature in a deep substratum of rich and warm feeling, such as we may suppose the apostle Paul would have delighted to work in; and which, by whomsoever it may be wrought in earnestness and faith, could not fail, under the Divine blessing, to issue in a character of simple, glowing, and vigorous piety.

How interesting the spectacle of a cloud of shipping in one of our mercantile ports, availing themselves of the same tide, and spreading their sails to the same auspicious breeze, to depart on their respective voyages! For a short time, they all proceed down channel together; but as 'the great and wide sea' expands before them, they strike off in all directions, and every day they diverge wider and farther from each other, till eventually they are scattered over the face of the world. 'There go the ships!'—said the psalmist, when contemplating the sublime spectacle, and filling his mind with great thoughts of nature and providence. And will not the church sanctify sublimity, and behold in the navigated sea a glorious agency of grace? 'There go the ships!' the Christian might say, as he stood and gazed at a numerous fleet diverging and disappearing in the horizon:—*there go the ships*, laden with treasures more precious than those of the navy of Solomon when freighted with the ivory and the gold of Ophir; in one of them are tracts; in another, bibles; in another, missionaries; in all of them, men, who, like the Christian mariners of the Galilean Lake, are 'the messengers of the churches and the glory of Christ,'—men of simple, earnest, glowing piety, who go to be 'fishers of men,' in all nations, kindreds, and climes on the face of the earth. The prayers of the church waft them on their several ways: angels convoy them; He who brought the ship of the disciples safe to land is present with them; and the very ends of the earth shall be glad for them.

[From the New York Evangelist.]

A WEEK-DAY SERMON.

ADDRESSED TO ALL CHRISTIAN PROFESSORS.

TEXT—'Owe no man any thing.'—Rom. xiii. 8.

Without undertaking to define exactly the extent and limitations of the sacred command, it is safe to say that it forbids those extensive pecuniary engagements, which overload and embarrass the mind, which prevent the faithful discharge of the debtor's promises, and which endanger the property and peace of others.

American Christians have dreadfully violated the injunctions of my text: and these are some of the unhappy consequences.

1. *Being in debt destroys peace of mind*—fills us with anxiety, lest through disappointments we should injure others; lest creditors should distrust our integrity; lest sickness or death should overtake, while business affairs are in confusion. Oftentimes the hours devoted to rest, and to the endearments of home, are so invaded, as to afford the debtor no enjoyment. In this state, prayer is more or less neglected—communion with God is lost—so that from every source an unquiet conscience and an unhappy life are gained.

2. *Being in debt destroys one's influence.*—However ample the Christian's resources, it generally prevents his doing much for the great objects of benevolence, through real or pretended fears; it tends to shut up the mind to the narrow circle of one's own interests, and leaves no heart to look abroad on the wants and woes of a dying world.

3. *Being in debt brings an individual under powerful temptations.*—When disappointed, the debtor is left to fretfulness, and to anger to-

wards others as the cause: when pressed for payments, he is induced to make promises, which there is only a faint hope that he can fulfill; sometimes to equivocate, and even tell contradictory stories to different creditors, &c.

4. *Being in debt often leads to serious alienation between brethren.* How often and how disastrously has this been witnessed in our churches? One brother provoked to sue another—misunderstanding, and hard words following—the charges of oppression and dishonesty made—hatreds diffused through whole families, and perhaps destroying the peace of neighborhoods for a generation.

5. *Being in debt often leads Christians greatly to dishonor religion.* Franklin has well said, in reference to this subject, 'It is hard for an empty sack to stand upright.' And from reasons already suggested, it is not wonderful that pecuniary embarrassments sometimes lead Christian professors to acts which cover them with shame, and bring wide spread reproach on the name of Christ.

But this is not all: the causes of pecuniary embarrassment, at the present day, show in numberless instances, flagrant violations of the precept of God. As a general rule, it is not necessary to usefulness or comfort, that men become embarrassed. It is not meant to say that all have sinned, who have become embarrassed—endorsing for others, protracted sickness, or extraordinary misfortunes, may have produced the result. But that a great part of the dishonored obligations of debtors, are proof of wickedness, may be evinced from the considerations, that they result, either

1. From indolence—a desire to be freed from a life of honest industry—from pride, which forbids labor with one's own hand: or,

2. From contracting debts on the strength of what it is hoped may be gained in the coming years: or,

3. From sheer neglect of the interests of others; a strange and criminal thoughtlessness in regard to one's promises: or,

4. From hankering after fashionable apparel—purchase of superfluous furniture, and continual indulgence in expensive entertainments: or,

5. From the spirit of speculation—the present system of gambling in stocks, lands, produce, etc.

DUTIES OF CHRISTIANS WHO ARE IN DEBT.

1. Let them ascertain the full amount of liabilities, and whether they have failed to fulfill their engagements, or only fear that they shall fail, let them spread the whole matter before their creditors. Let them, immediately, put those they owe on their guard, or warn them of probable disappointment. No matter whether the debtor be actually insolent, or not; no matter whether derangements of business have proceeded from improvidence, or from causes beyond control; let debtors deal frankly, just as, being themselves creditors, they would wish to be dealt with.

2. Let Christians immediately reduce their expenses within their incomes: It is far better to dismiss servants, banish parties, and live in houses uncarpeted and comparatively unfurnished, and satisfy hunger with a morsel of bread—than to enjoy the elegances of life, and withhold money honestly due to a neighbor.

3. Let Christians purchase nothing but what is absolutely indispensable, and regard their promise to pay, just as sacredly as they would their oaths: let Christians remember that they are just as much bound to pay their notes, on the day they promise, as they are to speak the truth in a court of justice.

4. Let Christians withdraw themselves from the unchristian system of speculations, now threatening our country: let them not embark thousands in western lands, for there is good reason to fear that this is not an honest use of God's money: let them not hoard up provisions, seeking great price, for 'he that withholdeth corn, the people shall curse him.' Let them be content with moderate gains, for 'he that maketh haste to be rich shall not be innocent.'

Christian Brother! are you in debt? As you wish to be useful, as you would retain peace of mind, as you would avoid the snare of the devil—be diligent to obey this command, 'Owe no man any thing.' O. M.

The more I attempt to murder time, the more life it has to murder me, soul and body. If I put my time in my pocket, it is no excuse to say that I do not carry it to the play-house.—*Adams.*

FOR THE REGISTER AND OBSERVER.

THEATRES AND THEIR INFLUENCES.

Whilst the most strenuous efforts of the Philanthropist have been directed towards the extermination of intemperance, and the dissemination of good principles and order in society, there has been, and still exists one evil against which but little is said—I mean *Theatres* and their influences. Intemperance is a vice in itself disgusting and unnatural, and through the efforts of good men, extends itself at the present day only among the very dregs of society. Even the sanction of almost universal custom hardly sufficed ever to gloss it over, for it was too openly and bare-facedly brutish—nay the term is not expressive enough, for even brutes instinctively abhor strong drink. But Theatres—what shall be said of them? Imagination can go back to their origin and picture them as something intellectual and worthy, but considering their known effects at the present time, we hardly dare think that they ever existed without their abuses. All men revere the names of Shakspeare, Moliere, and Otway, and in their admiration of their great and universally acknowledged genius, sanction the diffusion of the most pernicious sentiments and principles. But I will not attack such great names. All the world knows that, whilst by the power of their intellect, they have, in a wonderfully accurate manner, portrayed character and scenes in life, there is scattered all over their works a spirit, and an open lewdness of expression, that should not too often meet the eye of the young man or woman whose character is not wholly formed. I do not wish to set up a bugbear, or a merely speculative opinion, for the thoughtless and giddy to cavil at, but throw my thought before the minds of all considerate men, and leave it for them to determine whether something ought not to be done, and that immediately, to remedy this great and growing evil. I do not wish to set myself up as possessing more virtue than those around me, and 'compound for sins I am inclined to, by damning those I have no mind to'—for I have but recently been led to view the subject as I do. And I most willingly confess that I have been a frequenter of Theatres and a lover of plays, and being from my own too sad experience *fully* and *thoroughly* convinced of their pernicious tendencies, I consider it a duty, without being bigotted or illiberal, to attack them in their most glaring abuses. And, express my honest and firm conviction, I *will*, unreservedly, gainsay who may. First, to glance at the character of Actors. There are many among them, we are happy to say, who hold a respectable standing in society, in our own City, and who have the reputation of being moral men, and who perhaps in a better state of things might feel themselves willing to reform the abuses of the stage; but being too few to breast alone the current, they go along with it, and their good will stands as a dead letter. The great mass of them however, with a herd of inferior followers, is of such a character as to meet the condemnation of every good man and worthy citizen. Dissipation, intemperance and gambling, are but a few among the many vices that follow in their train. Let me ask, of what possible use are they in society? What do they contribute to the happiness of man, so far as any of the principles are concerned in which man's true happiness consists? Nothing—worse than nothing. For their whole character and influence tend to counteract these very principles.

The character of the plays selected for performance is next well worthy of reprehension. They are not free from profane, and lewd expressions, and a looseness, which, though somewhat glossed over in a few instances, are often too open and shameful to be listened to, or tolerated in a society, where there is the least regard for modesty or decency. It does appear to me, that on some occasions, there is no modest female, but would blush for shame at being a listener to such impure language. And by consenting to go and drink in such contamination night after night, do they not in fact countenance immorality?

The thoughtless may laugh at this,—the man of pleasure may sneer and call it the effect of overstrained and illiberal views. But I put it to the heart of every Father and every Mother in the community, and ask them if they are willing to allow their promising sons and lovely daughters to visit a place where their young minds are sure to be tainted, and where there is great danger of having their virtuous principles weakened if not wholly rooted out. We profess to be liberal, and willingly admit that there are many scenes of great beauty and power of acting and calculated to excite the better feelings of the heart. But why should young people be permitted to learn an artificial sort of good feeling, and weep at some fictitious tale of woe, thereby exhausting nature by an unnatural excitement? Does this teach them to sympathise with the unfortunate around them? Does this incite them to relieve the distressed? No, the very reverse. Its effect is to make them impatient of the realities of life. And thus they will pass by, with scorn or callous indifference, an afflicted and deserving sufferer, to be whirled off in their costly dresses and ornaments, to sit four hours, listening to grossly immoral plays; and perchance to weep, because, forsooth, some suple faced buffoon distorts his face into a semblance of grief. Well may we exclaim, 'O tempora, O mores'!!!

And there is still another point. Boston has long been famed for the moral character of its citizens, and in this view has stood higher than almost every other city in the union.

Houses of ill fame have been exterminated, and all, as one man, have risen at once to do this; yet shall it be said that our most respectable citizens, with their wives and daughters, are actually giving support to, and tacitly countenancing what remain of these sinks of vice? They would all disown the fact with one voice, but is it not so? Do they not fill the boxes of the Theatre, while over their heads, scenes of lewdness, infamy, and female degradation, are going on? Do they know that one portion of the house is allotted to the worst of the female sex? Are they aware that the young man, whom they admit into their society and in whom they place their dearest hopes—nay, that the *husband*, (it is too true) sometimes leaves his *innocent and unsuspecting wife*, to associate with these shameless and degraded beings. They should know all this, and these are facts too glaring and too well attested to be overlooked. Were it not that decency requires a veil to be drawn over them, scenes might be described, which would send a thrill of horror through the heart of every mother and sister, who value in the slightest degree the honor of their sons or brothers.

Now it seems plain, that knowing these facts no one can frequent a theatre without admitting himself a supporter and countenancer of vice. Would you live in a house one part of which was occupied by openly vicious people? Would you patronize a Hotel, where vicious conduct was permitted? Would you not at once discountenance such conduct by withholding your support? Experience of every day shows that you would, and yet you shut your eyes to the shameful vices of a Theatre, and nightly go to a place where contamination fills the very air you breathe.

I earnestly hope the attention of our citizens will be directed to this subject. There are many now who think as I do, that no person of good moral character and respectability will countenance such a state of things. D.

A DEAR DRINK.—Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderfully striking: 'Ah! wretched me; who, for such a momentary gratification, have lost so great a kingdom! How applicable this to the case of him, who, for the momentary pleasures of sin, parts with the kingdom of heaven.—*Bp. Horne.*

A GOOD REASON.—The judicious Hooker used to say, 'If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy.'

WHERE PROPERTY IS SAFE.—The following anecdote was related at the meeting of the Massachusetts Baptist State Convention, by Mr Badger.

He said he wished that they could feel as did a Christian merchant of his acquaintance, with whom he met in New York, on the morning after the great fire had consigned $17,000,000, of property to destruction. This merchant had been wealthy, and had contributed much to the cause of Home Missions. Mr B. commiserated with him upon his loss; and the reply was, 'Yes; I am now a poor man, but when I think of the destruction of my property, it is a consolation for me to remember that *the money which I gave in support of Home Missions is safe.*' He hoped that all present would make at least a portion of their property safe, by casting it into the treasury of the Lord.

For the Register and Observer.

'LEARN OF ME, FOR I AM MEEK AND LOWLY.'

Extract from an Address to S. S. Teachers by a pastor.

When I am musing on the character of Jesus Christ—and striving to bring his image before the eye of my mind—no words of his come oftener or more touchingly to my recollection, than the words 'learn of me, for I am meek and lowly.' As Christians and especially as Christian Teachers, and above all as Teachers of the young, these words present to us a picture which it is good for us often to contemplate. And although it is true that mere meditation on 'the beauty of holiness,' without the desire of attaining it on the determination of pursuing the steps for its attainment, cannot make that holiness ours, still there is something in the very contemolation of virtue, especially where it is embodied in a bright example, which makes the heart immediately better—for, as the Psalmist felt, when he was musing, the fire burn within him, so must every one whose thoughts are truly bent upon an image of moral excellence feel a glow of affection and reverence kindled in the deeper recesses of his soul, with power to purify the holy place from low and earthborn passions. This power dwells peculiarly in the example of our Savior. By simply being with him and conversing with him in spirit, we cannot fail to imbibe something of that mind which was in him.

As Teachers of his religion nothing is so important to us, as that we should contemplate and copy his character. We are apt to forget how much more, infinitely more, Jesus taught by his manner and his example than by his words. His words were either misunderstood or despised. The people, enthusiastic as they often were towards him—entirely misinterpreted his instructions, and the Scribes and Pharisees regarded him with jealousy and indignation—neither priests nor people, worldly-minded as they were, could understand the real meaning of his pure and simple precepts. But his character they could not mistake. By his example he enforced many a holy lesson. And when as we read at the close of the sermon on the mount 'the people were astonished at his doctrine' it was not at the things taught they wondered, but at the tone and air and manner of his teaching, 'for' says the narrative 'he taught them as one having authority and not as the scribes.'

I suspect we do not generally consider in what this authority of our Savior's manner of teaching consisted. It was not most assuredly any thing arbitrary and authorative in his tone or address. It was not his 'I say unto you'—'I say unto you'—It was not any thing dogmatical in his manner which awed the multitude and impressed them with a consciousness of the presence of one clothed with authority. No—far from it. If such had been Christ's manner, the people would have regarded him in all probability as a rival of the Scribes and Pharisees themselves. It was the simplicity—it was the sincerity—above all it was the meekness and lowliness of Jesus which wrought such a sensation among the multitude gathered around the foot of the hill. It was because he evidently disdained the assumption of a dogmatical tone and an authoritative manner—and relied simply on the power of truth and the God of truth—it was because he felt himself to be one under authority, that the multitude felt his authority. It was because he himself was conscious of the presence of a higher power to which he was responsible that the people were made to feel that they too stood in a high and solemn presence—that they too felt a sensation of awe as if some unseen form of greatness were near. It was because Jesus felt himself to be in a spiritual region—surrounded and possessed with religious realities—this was what made the people feel so too—this was what made them silently and reverently admire and adore.

If we would copy Jesus as a Teacher—our first and most earnest effort and prayer should be that we may be clothed with that humility which, contrasted with the greatness of the truths he uttered, gave his teaching that peculiar power, even over those whose minds but dimly apprehended the mighty realities he revealed, that power which awoke the envy of the learned Scribe and the proud Pharisee, the wonder and awe of the breathless multitude and made all who listened to him feel as if they were standing in the very atmosphere of an unseen world—in the presence of conscience and of God.

How shall we acquire that meekness in the sight of God and man which was the peculiar goodness of our Master—constituted more than any thing else his greatness and his glory, and was the secret of his wondrous power over the human soul? I know of no other way than first to cherish and cultivate that faith in unseen realities which made our Savior the meek and lowly being that he was. He reverenced the truth he came to reveal because he felt it to be real and precious and because he felt it to be the truth of God. He reverenced his Father in heaven and felt that his Father was greater than himself—because he was conscious of the presence of that Holy Being, whom the heaven of heavens cannot contain. He reverenced the souls of his fellow-men; buried as they were in sin and indifference he reverenced them—when he gazed upon a human face, he felt that there was a child of God—all around him he saw images of God—dreadfully stained indeed in many cases, but still unbroken mirrors of the Divinity—and wherever his deep glance perceived a trace of man's heavenly origin—wherever he saw a spark of goodness slumbering in the ashes of the most depraved and deadened soul—he reverenced it as a holy thing.

Would we then copy Christ's humility and reverence, we must strive after the faith which lived and acted and spoke in him. His meekness in the sight of man arose from faith, not from fear. It was because he saw in every man the owner of an immortal mind—it was because he felt the presence every where of an unseen greatness imaged in the heavens and on the earth and in the soul even of the most degraded son of man—and above all it was because he felt himself to be the son and servant of the High and Holy One—it was such reasons as these that made him meek and lowly. The same faith in the power of truth and in the presence of God which gave him courage—gave him that meekness which is seldom seen among men in the company of courage. He was fearless in maintaining the cause of his Father against sin in all its forms—but that fearlessnss arose from a calm and humble confidence in his Father's protection.

Is not the invitation addressed to us as Teachers of the young—'Learn of me, for I am meek and lowly.' Yes, if we would teach effectually, we too, must be ever learning lessons of humility in the school of Jesus Christ.

There is no lesson which children have more need to be taught in these days, indeed grown up children might profitably study it, than that of meekness. We have heard it said and with too much truth that there has been a lamentable decay of the disposition to reverence, especially religious reverence within a few generations. The manners and morals of the rising generations manifest, it must be confessed, too little of that veneration for things high and holy which is the life and soul of all religion. If this be so, then there is an additional reason why *we* should study the spirit of Him who was meek and lowly.

It has sometimes been charged upon Sunday Schools that they fill children with spiritual pride, puff them up with an idea of their own importance and in some cases lead them to feel as if Christ meant something very different from his actual meaning when he said 'of such is the kingdom of Heaven.' Now, whether there be any justice in this charge or not, certainly, if children are to be trained for the duties of this world, not to speak of another, the most important work for a Teacher is to awaken and foster in the young heart a sentiment of reverence for sacred names and sacred examples, for every thing which is truly venerable in the present or the past, amongst things seen or things unseen. But the young cannot be led to feel reverently by telling them that they ought to feel and that it is wicked, if they do not feel so. Examples must be exhibited to them naturally fitted to excite in them feelings of admiration and respect. Especially important is it that they see living examples. Let the Teacher feel and manifest as he will necessarily do *if* he feels it, that meekness and lowliness of mind which his own Teacher manifested as well as enjoined. And let him strive to attain that meekness not by thinking and thinking that he must possess it, by fillng his soul through meditation, prayer and action with that sense of unseen and elevating realities from which lowliness of mind naturally grows, one of the most important means indeed of attaining that spirit will be communion with the character of Christ.

But there is no such thing as imitating a character directly. If we would *be* like Jesus, we must *do* like him. We may so much admire the meekness of the Savior as to borrow the form before we are thoroughly possessed of the spirit. Nothing is more miserable than the form of humility without the living spirit. When we begin in sincerity to obey the precepts of our Master, then and not till then are we in the most effectual way of imitating his character.

Newport, R. I.

Extract from *Mr Whitney's* sermon on occasion of the late Fair of the Massachusetts Charitable Mechanic Association.

And then, in the fourth place, how that imposing exhibition kindles afresh our faith in human ability and progress, and in the onward tendencies of things, and gives us new hope in the great race humanity is running! Who could take his stand in the centre of that overwhelming scene, think that all these fabrics and works had been the creations of man beginning in the barren wilderness without workshop or tool, fashioning one thing after another, and adding new and still better devices to the past; —who could cast his eye from wonder to wonder, and muse over the skill, the contrivance, the patience, the labor that had effected it all, and not feel profoundly awed before the achievements of man, not feel the beautiful words of Scripture rising to his lips;—Thou hast made him but little lower than the angels; thou hast indeed crowned him, in the works of his own hands, with surpassing glory and honor?

Nor is this all. It is as impressive, and as encouraging, perhaps a hundred fold more so, to reflect in what comparatively short periods changes of the deepest interest, improvements of wide spread influence, far reaching discoveries and creations have been brought about. What a sure and steady gradation we may observe from the rude savage life to the first half-barbarous efforts of civilized days, and then along in the improving track, from blessing to blessing, to the present hour! The thoughtful mind stands still and asks again, can all this improvement and progress be doomed ever to stop? Let the desponding one call to mind how recently astonishing changes in useful arts, or inventions, or new fabrics have been brought round or given to the world: let him couple with these the restless, inventive, and forth-reaching capacities of the human mind, and the cloud of his despondency may roll away; new lights will rise in the firmament of his hopes, (as to him who first cast the telescope into the sky, new suns and countless worlds rose upon the astonished view,) and his fancy can hardly picture what tomorrow's sun may dawn upon or bring forth.

We are told that when King James the Sixth of Scotland, afterwards king of Britain, was about to be presented to the English ambassabor, he gave two hundred guineas for the use of a pair of silk stockings which he borrowed, his minister having given him warning not to appear in the presence of that great personage in an unworthy costume. Down as late also as the year 1759, it was quite enough for him 'who filled the measure of his country's glory,' in a long invoice of greater and minor matters, which the oppression of the mechanic arts at home compelled him to seek beyond the sea, to order a single pair of the same article, and this not for himself, but as a costly indulgence and present for his wife. In the thirteenth century, history also tells us, kings even, for whom every luxury was sought, made use of straw in the chambers of their palaces. Two centuries after, in the refined land whence our fathers came out, the simple appendage of a chimney to the dwellings they called their homes, was a thing not only unused, but the very principle of its construction not generally known. And when the great father of our country was urging his way, a little more than fifty years ago, with all speed from Philadelphia, where the first Congress was seated, to the very city where this pageant has been shown forth it was counted fortunate, trumpeted in the public prints, and deemed almost an interposition of the divine hand, that no more than twelve days were expended on the journey. Go, thou who art distrustful and faithless, compare with these records of the past the revelations art has been making in those crowded halls; see the silk already cultivated and woven in this new inheritance—in the reign of the monarch to whom I have just alluded, hardly known otherwise than as a wilderness; see its fabrics, and clothing, and ornaments, not by any means the costliest luxury to tempt our improvident daughters and sons; see not only beds of down, but curious contrivances making even down softer and easier and all these, I had almost said, within the reach of the humblest; see a thousand, yea countless comforts for our homes, by the side of which a chimney, luxury and comfort as it once would have been, and sorrowful deprivation as its loss would now be, seems but as a very small concern; and then that all but omnipotent agent, steam, in its myriad applications, before which distance dwindles to a span, and a thousand years, in what they effect, become as one day—go, meditate upon these wonderful things, gather up to the religious lecture, and feel as you must the inspirations of hope; look, as you certainly will, with a stronger faith upon that onward destiny which the world, no less than its Maker, is promising it will unfailingly work out.

REAL OBJECTS OF THE UNITED STATES' EXPEDITION TO THE SOUTH SEAS.

The following is copied from an interesting article in the last N. A. Review.

The first and chief object of the expedition will be, as we understand it, to explore those parts of the South Seas which are at the same time least known, and most important to our commerce, and to survey and note accurately the position and form of every island, rock, and sand-bank, which may prove the source either of danger or advantage: or, in brief, to furnish, as far as is practicable, a complete chart of the Pacific. This is undoubtedly a work, which both for its utility, and the labor required for its accomplishment, may rank with the most extensive and beneficial plans ever conceived. The merit of originating this vast project belongs exclusively, we believe, to our nation; and we trust that the credit of its execution will not devolve upon others. The necessity of this survey is apparent from what we have already said, and is placed in a stronger light by the evidence which Mr Reynolds has accumulated, showing that there are now in the whole expanse of the ocean, not less than two hundred of these islets, visited only by whale-ships, many of which are on no chart, and the rest of doubtful location. It is to be hoped that this expedition will not, after the usual fashion, fritter away its time among those groups which are as well known as our own coasts, and perhaps better,—we mean those which Cook, Vancouver, and others have already carefully surveyed, —but will give its chief attention to the less pleasing, but more useful examination of the scattered specks above mentioned, as well as the larger, but equally unknown clusters of Oceanica. There will of course be reasons abundant for visiting the more civilized islands; but we fear that any attempts at exploration among them would not only be useless, but so much time substracted from more necessary labors.

Another prime object of the voyage,—we do not know if it should not take the precedence of all others,—is the release of those unhappy men who are detained in captivity on these islands. The details which Mr Reynolds gives on this point are lamentable enough, but they do not disclose by any means all. Seamen who are cast away among the larger groups, particularly those inhabited by the Polynesian race, though of course suffering under all the distress which absence from home and civilized life must produce, have generally little positive cruelty to complain of. It is on the small and scattered islands where shipwrecks are most frequent, that those frightful examples of cruelty occur, of which we sometimes hear. The natives, commonly few in number, are there sunk in the lowest degradation; the social feelings, which are always in some degree excited in large aggregations of men, are in them weakened, if not entirely dormant. No right, but that of the strongest, prevails; and the moral sentiments, with the exception of some dim glimmering of religious feeling, appear to be utterly extinct. The fate of the captive in such hands is of course deplorable. If his life be be spared at first, he must expect to endure all that savage ingenuity and insolence can inflict of pain and indignity, and to drag out for years a weary existence, cheered hardly by a hope of escape. For it is, as we have before said, this class of islands, which is least likely to be visited by a vessel of force sufficient to effect their liberation. The few whale-ships who pass near the places of captivity, though generally well disposed to aid them, are unable to do more, than to try the effect of bargain and solicitation; their want of effective force, and their unwillingness to hazard the property of others, prevent them from employing more efficient means. It is to be remembered, that a vessel, lost in manœuvring among these islands for any other purpose than that for which she was fitted out, forfeits her insurance. This circumstance will also account for the fact, that of the reefs and islands discovered by them, few are examined with any accuracy. Otherwise, the debt which geographical science owes to these adventurous and often enlightened mariners would be much greater than it is.

For an example of the sufferings endured among the more barbarous class of natives, we would refer to the narration, by Horace Holden, of the loss of the ship Mentor, of New Bedford, in 1831, off the Pelew Islands, and the subsequent misfortunes of the crew. The account of their distresses at Lord North's Island surpasses any thing which we could have supposed men capable of enduring. And yet the half of their misery has not been told.

But it is not merely the sufferings of the wretched captives, that we are to consider in this case; most of these have families dependent on their exertions, or relatives, whose happiness is wrecked along with them. On this point, we were especially pleased with a remark of Mr Hamer, of Ohio, in his eloquent speech on the subject. 'The rescue of a husband and father,' he says, 'and his restoration to his family, would be worth half the expense of the expedition; and the remainder would be covered by the redemption of some unfortunate son from his savage masters, and his return to the arms of a widowed mother.'

It is in performing this office of humanity, that the importance of the frigate in the expedition will be chiefly manifest. It often happens that the display of power prevents the necessity of directly employing it. It must be remembered that most of the larger islands are densely inhabited by a treacherous and warlike race, who unite to all the craft and cruelty of our own aborigines, a shrewdness and intrepidity which the latter do not possess. The terror of firearms has been much diminished, by familiarity with these once invincible engines. And, as we may learn from the accounts of Crozet and Kotzebue, the natives do not fear to attack, in open day, frigates of the largest class. Nothing but a prompt exhibition of overwhelming force, accompanied with judicious liberality and an evident readiness to reciprocate any friendly feeling, can enable us to maintain our influence over a people of this character. The advantage of establishing amicable relations between them and ourselves is evident; and nothing will more contribute to it, than a proper idea of our immense superiority as well as our good disposition toward them, —the former to be evinced by an imposing display of strength and vigor, and the latter by a plentiful distribution of the kind of presents which to them are wealth. Mr Stephens, in his recent admirable Travels in the East, informs us, that nothing has done more to make our nation respected in the Levant, than the late visit of the Delaware; what then must be the effect of several vessels, even of a much smaller class, upon the unaccustomed mind of a savage of Oceanica? We may predict the most desirable results, not only to our commerce in general, but also in favor of the unfortunate seamen who may hereafter be shipwrecked on these islands, and who will no longer be regarded as isolated, defenceless castaways, to be insulted and enslaved at will, but as members of a mighty nation, watchful over the interests of all its sons, and ready no less to requite injustice, than to reward kindness.

There is another useful end which will probably be subserved by the expedition; we mention it with some reluctance, but under a sense of the imperious necessity that the subject should be brought clearly before the public. As a class, the mariners engaged in the South Sea trade and fisheries sustain a high reputation for enterprise, intelligence, and good principles. They have been large contributors, not only to our national prosperity, but to some departments of science; and we would be far from wishing to diminish the sense of the obligation we are under to them, on these accounts. But in so numerous a class, there must be and there any many exceptions; more, in fact, than would be at first thought. Though, if we reflect upon the immense restraining power of public opinion, which among large masses encompasses and influences all, like the 'universal air,' if we consider how much of the propriety of conduct in a community is due to the fear of the law and the restraint of social ties, we shall not be surprised to learn that some, who at home filled their parts respectably and even honorably, should, on reaching a region, where none of these influences are strongly felt, and some not felt at all, give free scope to the passions hitherto shackled, and become almost mates for the savages around them. It is known to those who have made inquiries on this subject, that scenes of cruelty, licentiousness, and extortion are acted in the recesses of this vast sea, the details of which are sometimes too shocking to be repeated. Mutinies are not uncommon, and those accompanied with murder; and tyranny on the part of the captains is too often the cause. Wanton inhumanity towards the natives is the source of many a terrible retribution, which falls *sometimes* on the heads of the unoffending. Of another class of outrages some idea may be gathered from the circumstance related by Mr Stewart, (in his 'Residence in the Sandwich Islands,') that a party of sailors attacked the house of one of the missionaries and threatened his life, unless he *repealed the seventh commandment.* A letter from Mr Jones, our Consul at the Sandwich Islands, says; 'I have never before seen the importance of having a vessel of war stationed at these islands, for the protection of the whale fishery, so clearly as at the present period. Scarcely has there been one of our whalers in the harbor, that has not experienced more or less difficulty. I have at one time had sixty Americans confined in the fort; and hardly a day has passed that I have not been compelled to visit one or more ships to quell a mutiny, or compel, by force, whole crews to do their duty, who had united to work no longer. I should say, too, that there are more than one hundred deserters now on shore from our ships, regular outlaws, ready to embark in any adventure.'

It is difficult for men in the seclusion of study, or engaged in the quiet avocations of common life, to measure the degree of criminality incurred by those who, removed from the restraints of civilization, are subjected to the toils, the perils, and the wearing vicissitudes of a nautical existence, exposed to continual excitement, and alternating from the most alluring sensual temptations to the rude trials of an harassing pursuit. But though we may hesitate before censuring, in the severest terms, the excesses of which some are guilty, we cannot doubt the propriety of using every effort for their suppression.

And this, we conceive, may be accomplished by a process as simple as that of introducing fresh air into a receiver, to resuscitate a dying flame. We would, if possible, bring these seas, or at least visitants, again within the pale of social influence. We would extend over them once more the dominion of that opinion, which, if not the best restraining force, is yet, with most, the mightiest. This could be done by giving them to perceive, that their actions, in the remotest recesses, are not secure from animadversion, and that the law extends its *surveillance* even over the barbarians whom they maltreat. The visit of a ship of war, bringing authority to inquire into cases of misconduct, and to take measures for preventing future irregularities, will without doubt have a most beneficial effect. Consuls, with sufficient salaries, should be appointed at the principal civilized ports in the Pacific, and friendly arrangements entered into with such of the native tribes as possess governments of sufficient stability. Every reasonable provision should be made, not only for redressing grievances, but also for facilitating the labors of the whalemen, and removing those difficulties, which the distance from all regular authorities, and the want of settled rules of intercourse, must create.

One of the righteous in a dream saw a King in Paradise, and a Parsa, or holy man, in Hell. He questioned himself, saying, 'What is the cause of the exaltation of this, and the degradation of that, for we had thought otherwise?' A voice came from above, answering,—The king is in Paradise because of his affection for the Holy, and that holy man is in hell because of his love for the Kingly.—*The Shaikh Sadi.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 7, 1837.

There is to every true Christian disciple, as well as to every sincere friend of man, something sublime and highly inspiriting in the contemplation of the vast and various machinery which is kept in constant and intense operation, by our zealous brethren of another name, in obedience to the plain command of our common master, for civilizing and evangelizing all the nations of the earth.

Such persevering and powerful efforts must—even in human view—sooner or later be crowned with success. The Scriptures—with ever multiplying printing presses for their servants; with devoted men, full of faith, and willing to sacrifice country, kindred, and life itself for the salvation of but a single soul, for their distributors and teachers—the Scriptures—containing all God's revealed truth that is necessary for the sanctification and regeneration of the human race, cannot be made thus to run, and have full course from land to land, without being eventually glorified.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The twenty eighth annual meeting of the Board was held in Newark N. J. Sept. 13, 1837.

We have prepared the following brief abstract of the Annual Report, which will convey to our readers a correct general idea of the extensive missionary efforts of the A. B. C. F. M. together with the present state and prospects of their various missionary stations in different parts of the globe.

Abstract of the twenty-eighth Annual Report.

DOMESTIC DEPARTMENT.

Two ordained missionaries, one physician, and one male and two female assistant missionaries have died since the last meeting of the Board.

Eight missionaries, one physician, and five male and seventeen female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

Twenty-nine missionaries, and five male and seventeen female assistant missionaries, have received appointments during the year It is known that others would have offered their services, if they had not been discouraged by the detention of those already appointed.

Sixty-three missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz: to Cape Palmas three; to Southern India fourteen; to the Sandwich Islands thirty-two; to Oroomiah four; to the Island of Scio two; to the Choctaw Indians four; to the Pawnees one; to the Sioux two; to the Indians in the State of New York one.

There are now under appointment and waiting till funds can be obtained to send them out, thirty-four missionaries, and four male and six female assistant missionaries.

The debt of the Board at the close of the last year was $38,866 57. The expenditures of the year were $224,587 51, exceeding those of the last year by $44,181,97. The receipts into the Treasury from all the ordinary sources of income for the year ending July 31st, were $252,076 55, being an increase upon the receipts of last year of $75,844 40, and leaving a deficiency on that day of $41,379 53.

DEPARTMENT OF MISSIONS BEYOND SEA.

Mission at Cape Palmas.

One station; one missionary, one printer, and one female assistant missionary; total, 3.

Mission among the Zoolahs of South Africa.

Two stations; five missionaries—one of them a physician, and four female assistant missionaries; total, 10.

Mission to Greece.

Two stations; three missionaries, and three female assistant missionaries; total, 6.

During the past year, a violent opposition has been excited, by designing men against the *Americans* under whihc appellation all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, statedly attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4.637 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all 48,009. Add to these what Mr Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seveuty scholars.

Mission to Constantinople.

One station; four missionaries, three female assistant missionaries, and three native helpers, total 10.

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish. Among the Turks, the following changes and indications of change are worthy of notice; viz: The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a regular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosques of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

Among the Jews, the state of things is much as was reported last year. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussohn, the baptised German Jew, to address them at considerable length in their synagogue on the Christian religion, the 'ruler of the synagogue' having first given him a chair in the elevated enclosure where prayers and the Scriptures are read and sermons delivered

The printing of the Psalms in Hebrew and Hebrew-Spanish has been completed.

Mission to Asia Minor.

Four stations; eight missionaries, one printer, nine female assistant missionaries, and four native helpers; total, 52.

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

It is doubted whether Scio is the place for a Greek seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

Mission to Syria and the Holy Land.

Three stations; nine missionaries, eight female assistant missionaries, and two native helpers; total, 19.

Mission to the Nestorians of Persia.

One station; two missionaries, one physician, one teacher, four female assistant missionaries, and one native helper; total, 9.

A printing press. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things it is delightfully to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

Mission among the Mohammedans of Persia.
James L. Merrick, *Missionary.*

In June of 1836, Mr Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Ishahan, the head quarters of the Soofies and great seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here, in the city where Martyn translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

Mission to the Mahrattas.

5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers,—total, 21.

Printing establishment at Bombay. Seminary to be at Ahmednuggur

The Mahratta printing, from January 1st to Sept. 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahratta pages printed from the beginning, are 21,809,850. Mr Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1,620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

Madras Mission.

1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamul language. Mr Winslow, and Dr Scudder, removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath.

Madura Mission.

2 stations: 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers; total, 40.

The schools connected with the mission are 30 in number, containing 1,214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta, in Ceylon. This field is one of great extent and promise.

Mission to Ceylon.

7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers: total 91.

In this mission there are 155 free schools, with 6,035 pupils, nearly one tenth of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346, 500 copies and 8,947,800 pages were printed the last year: making 14,785,400 pages from the beginning. Three presses are in operation.

Mission to Siam.

1 station: 2 missionaries, 1 physician, and 3 female assistant missionaries; total, 6.

The Siamese possess a country of almost unequalled fertility, and by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. The whole number of those who have received medical aid from Dr Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Mission to China.

1 station; 3 missionaries, and 1 printer; total, 4.

This mission has been sorely bereaved the past year by the death of Mr Stevens, which took place at Singapore Jan. 5th. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year to be printed. Mr Bridgman is preparing a history of our own country, to be published by the Society of Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces

Mission to Singapore.

1 station: 4 missionaries,—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper; total, 10.

The type foundery has the means of casting type in Malay, Bugis, Javanese, and Siamese It has good founts of Malay and Bugis type, and a fount of Chinese metalic type on a limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year Blocks for the revised New-Testament were completed, and also for twelve tracts by Mr Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

Mission to Java.

4 missionaries, and 5 female assistant missionaries; total, 9.

Mission to Borneo.

1 station; 2 missionaries, and 1 female assistant missionary; total, 4.

Mission to the Sandwich Islands.

15 stations; 27 missionaries—2 of them physicians; 2 physicians, 2 secular superintendents, 1 book binder, 2 printers, 9 teachers, and 47 female assistant missionaries; total, 90.

During the year ending June 1, 1836, the mission performed 1,350 Christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11,606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the Islands from the beginning, is 1,136,457 books, and 54,138,485 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of twelve pages designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

Do any still ask, Why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what Christian missions, through the power of divine grace, may effect. In no other nation could the Board so well make the experiment as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encourage schools for these, and they have met with unexpected success. The people have built a number of schoolhouses in different parts of the islands.

In one respect, the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits, is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely, the sale, manufacture, and use of such spirits.

Then follows a long account of the Department of Indian Missions, for an abstract of which we have no room.

The Report concludes with the following

SUMMARY.

During the year past the receipts of the Board have been $252,076,55, and the expenditures, including the debt of last year, $293,456,08. The number of its missions is 30; its stations are 79; its missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and bookbinders 8; its other lay-assistants 13; and the married and unmarried females connected with its missions 179; making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay assistants, 113. To those add 65 unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries 22 have died in connection with the missions, and 36 have received dismissions from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52 These contain 2,147 native members in good standing. There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missionaries, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, 350 in number, contain not far from 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type founderies, and two stereotype founderies. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197, pages, in 20 different languages.

A quarterly meeting of the Central Board of the Benevolent Fraternity of Churches in this city was held last Sunday evening; at which an interesting and encouraging report of the condition and prospects of our Ministry was exhibited. Mr John T. Sargent has been for some months engaged in this service at the south part of the city, and we are authorized in anticipating beneficial fruits from his labors. We learn that he is shortly to be ordained as one of the Ministers at large.

The subject of the better observance of the Sabbath occupied the attention of the meeting. Some facts were stated which painfully proved, that this is a subject demanding attention from the enlightened and serious portion of the community; and we are glad to learn that a Committee was appointed at the above meeting to enquire and report in relation to it.

ZEBULON.

There will be found on the first page a few brief extracts from this popular book, another prize essay by the celebrated Harris, author of Mammon.

The work has been so far altered by its American Editors, as to adapt it to the peculiarities of our nation in regard to the condition and wants of our Seamen. For which liberty those who are concerned have made in the introduction, an apology—undoubtedly sufficient—to the English Author.

The book bears the same indubitable marks of genius and piety as do most of the other productions of the same mind—It does not however by any means equal Mammon.

It is destined to have an extensive circulation; and will undoubtedly accomplish a great deal towards directing the attention and liberality of Christians to a highly important, numerous, deserving, and at the same time greatly neglected and abused class of our brethren,—The volume is well printed and neatly bound.

THE LADY'S BOOK, *and Ladies American Magazine*, for October, has been laid on our Table by the Boston Publishers, Weeks, Jordan & Co.

Mrs S. J. Hale is deserving of respect and admiration from all American Ladies, for the indefatigable and talented manner in which she has sustained the arduous duties of Editor of this popular work.

The present No. is in no reapect inferior to any of its predecessors. It contains a neat colored plate, and several original stories, and miscellaneous articles by the Editor and other accomplished writers.

NORTH AMERICAN REVIEW. Vol. XLV. October. No. XCVII.

The following is the Table of Contents.

1 Standard Weights and Measures,—2 Life and Voyages of Verrazzano,—3 Miriam,—4 Latin Lexicography,—5 South Sea Exploring Expedition,—6 Letters from Palmyra,—7 Ancient History of the Netherlands,—8 Miss Martineau's Society in America,—9 M'Cormac's Philosophy of Human Nature,—10 Miss Sedgwick's Tales,—11 Critical Notices.—Index.

We welcome the AMERICAN ALMANAC AND REPOSITORY OF USEFUL KNOWLEDGE FOR 1838 *published by Charles Bowen.*

It is decidedly the most useful and valuable of our Annuals. The statistical information which it embodies is of importance to every inteligent citizen of the United States, and the Book ought to be in every family among whose members useful knowledge is, even in the smallest degree, esteemed and desired. And for our own part, we look to receive not so much entertainment, as well as substantial information from any other volume of the same number of pages.—We regret, however, to find even on a cursory examination, several mistakes in the statistics of the present No.

The London Quarterly Review No. CXVI, for March 1837, and the *London and Westminister Review, No. X and LIII*, for July—*Foster's Republication*, have been received by Weeks, Jordan & Co.

Religious Magazine and Family Miscellany for October, published by Weeks Jordan & Co. We would take the liberty of informing the Editor, &c. that an article from Elijah the Tishbite, credited by him to the *Vermont Chronicle*, appeared first in the Register, and was extracted by us from our English No. of the *Eclectic Review*, for May 1837.

The Moral and Religious uses of Mechanical Exhibition, is the motto of an appropriate and animated sermon preached to the religious Society worsipping at Jamaica Plain, on Sunday morning, 3 Sept. 1837, by *George Whitney*, its Junior Minister, and printed and published in handsome style by *I. R. Butts.*

The disourse has the following inscription.

'To the Hon. Stephen Fairbanks, President of the Massachusetts Charitable Mechanic Association, and to all its members and patrons, this Sermon for the suggestion of which he is indebted to them, is inscribed in high admiration of the arts they have honored, and with the profound respect of the Author.'

We have lately received a letter from Barnstable, from which we extract the following brief notice of the ordination of Mr Woodward, which took place on the 27th of September.

Barnstable, Sept. 28th, 1837.

Dear Sir,— . . . . . We had a very interesting ordination yesterday. The new and neat church was crowded with a highly respectable and attentive audience consisting of six or seven hundred.

Introductory Prayer and Reading of the Scriptures by Rev. Mr Stearns, of Dennis, Sermon and Charge by Dr Francis, of Watertown, Ordaining Prayer by Rev. Dr Kendall, of Plymouth, Right Hand of Fellowship by Rev. Mr Briggs, of Fall River, Address to the Society by Rev. Mr Merrick, of Sandwich, Concluding Prayer by Rev. Mr Sears.

Yours truly, &c. — —

We learn that Mr John Parkman Jun., late of the Theological School of Cambridge will be ordained, on Wednesday next as Pastor of the Congregational Society in Greenfield, Mass. Sermon by Rev. Dr Parkman of this city.

We learn that the Sunday evening Lectures at the Pitts street Chapel—Rev. Mr Gray's—will commence on the next Sunday, Oct. 8th, at seven o'clock P.M. and be continued regularly through the fall and winter at the same time.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MISS MARY WALKER.

Died, in Leominster, Sept. 25, Miss Mary Walker, youngest daughter of Lovell Walker, Esq aged 18 years. Though an early 'tenant of the tomb,' she left behind an example of the amiable virtues and of Christian excelelnce, seldom exhibited by others, even after the long culture of years. The afflicting disorder, which terminated her brief earthly existence, was borne with a patience that 'smiles on pain.' The arrival of her last hour, though it was to separate her from present friendship, yet because it was to introduce her to more lasting connexions, and bring her under purer and happier influences, she met with a smile of satisfaction, with a faith, amounting apparently almost to the actual visions of life that disarmed death of its pains, the grave of its terrors; and with a hope, that was sweeter than earth's dearest joys, full of glory and immortality. To memory's page, on which are durably recorded her many virtues, will her saddened iends recur as a source of consolation, so long as they rely on the assurances of God's word, that such virtues are not unrewarded, such promising, blossoming buds of piety are not destroyed, but are now, under the breathing zephyrs, the nourishing influences of a purer region, expanding and ripening into full perfection and beauty.—*Communicated.*

The Fragment Society will hold their annual meeting at Mrs. Samuel Dorr's, No. 160 Tremont St. on Momday 9th Oct. at half past 3, P. M.

Subscribers are particularly requested to attend. C. HAYDEN, *Sec.*

IMPORTANT PUBLIC MEETING.

A Public Meeting of the Society for the Prevention of Pauperism will take at the Odeon, Sunday evening at half past six o'clock. Addresses are expected from Rev. Mr Blagden, Rev. Mr Ripley and others. The public are respectfully invited to attend.

JOSEPH TUCKERMAN,
NATHAN GURNEY,
JAMES MEANS,
MOSES GRANT,
C. F. BARNARD,
Oct. 5. F. T. GRAY.

INTELLIGENCE.

Indian Council.—Signing the Treaty—Yesterday, Sept. 29th, after a long talk by the Indian deputation at Dr Laurie's Church, the treaty entered into between the Hon Secretary of War, on the part of the United States, and the Sioux deputation, was signed by the contracting parties, in the presence of a very large company of ladies and gentlemen. The terms of the treaty, which we may hereafter publish, are not materially variant from those proposed by the Government, of which was published an accurate statement on Thursday last. Several gentlemen were on the platform during the ceremony of signing the treaty, among whom we noticed the Hon. Secretary of the Navy and the Hon. Secretary of the Treasury.

When the Indians stood round the Secretary of War, just before they signed the treaty, several of them addressed him with great earnestness and emotion, preferring to their Great Father many prayers and requests, such as that they might be paid in dollars and half-dollars, and no other kind of money, (one of the chiefs placing upon the table a silver dollar and half-dollar to make the Secretary well acquainted with their request;) that their white missionary, who had taught them how to cultivate their lands, might be permitted to remain with them, and that their Great Father (the President) would be pleased to send amongst them a fair trader to deal with them. The Indians complained of the impositions to which they had been subject by the traders who had heretofore settled amongst them, and hoped to be freed from their exactions. They hoped that their Great Father and his people would hold fast the bonds of peace; and, after each of the chiefs had taken hold of the pen, as directed, they concluded the treaty, shook hands with the Secretary and every one upon the platform, and then left the church.—*National Intelligencer.*

[*From the Newark Daily Advertiser.*]

Commencement at Princeton.—The annual Commencement exercises of the College of New Jersey, occurred on Tuesday and Wednesday of this week. The town was filled with visiters, and we have never attended a Commencement which seemed to yield more general and unmixed gratification. The public exercises were conducted in Dr Rice's new church, which, by the way, is one of the neatest and most comely specimens of sacred architecture in the State. The anniversary address before the Societies was delivered by the Hon. Samuel L. Southard, on Tuesday afternoon, who held a crowded audience, comprising much learning and intelligence, in the most profound attention, for upwards of two hours. This distinguished Senator here appeared before his fellow-citizens in a new character, but never, we venture to say, various and eminent as his services have been, with more credit to himself or satisfaction to his friends, and the friends of learning and true liberty. The literary claims of the Bible, as distinguished from its high authority and interest as a divine communication, to the careful and habitual study of our educated youth, and especially to that portion of them who would engage in the active and responsible duties of public life, were presented with a degree of learning, argument and eloquence, which has, we presume, rarely, if ever, been exhibited before out of the professor's chair. The wonderful history of the book; its marvellous preservation through all the vicissitudes of time; the priceless treasures of learning and wisdom which it comprises; its manifold and surpassing beauties of style, as a composition; the purity, elevation, and universal adaptation of its precious principles, and the redeeming and purifying power of its morals, were severally brought to view in a way to excite the profoundest admiration and respect. Its authority over any and all other works, in these respects, which have come down to us from the past, was shown by a variety of illustrations and criticisms, which betrayed an uncommon degree of familiarity with sacred and secular literature, ancient and modern. A copy of the oration has been asked for, and we presume it will soon be given to the country by the press.

A PROCLAMATION.

For a day of Public Thanksgiving and Prayer.

Whereas, through the good Providence of our Heavenly Father, we have been brought to that season of the year, when it is customary to set apart a day of Public Thanksgiving; I have, with the advice and consent of the Council, appointed *Thursday the thirtieth day of November*, to be observed for that purpose; and the good People of the Commonwealth of all religious denominations are invited to assemble on that day in their usual places of worship, and unite in appropriate exercises of gratitude to Almighty God, for the mercies they have enjoyed as individuals and as a community.

The year, which is now drawing towards a close has been one, in some respects, of general embarrassment and distress: but it becomes us to be grateful that the substantial elements of our prosperity are unimpaired; and that the welfare and happiness of the people are the natural effects of the system under which we live, while the present suffering is produced only by its temporary derangement. We ought, therefore, with our prayers to Heaven for relief, to join our heartiest thanks for the numberless blessings, of which we remain in the undisturbed possession.

Let us especially render our acknowledgments to the Source of Good for the general prevalence of health;—for the abundance with which the earth has yielded so many of its fruits;—for the happy institutions of government and law, whose steady and quiet operation secures to us the enjoyment of inestimable social privileges, unknown to the greater part of mankind;—for the increasing progress of improvement in the useful arts of life;—for the growth of knowledge:—for the general success, which has attended the numerous institutions among us for the promotion of the objects of Christian Philanthropy,—and above all for that blessing, which infinitely transcends all other blessings, the continued enjoyment of the Light of the Gospel of our Lord and Savior Jesus Christ.

Let our thanksgivings for all these mercies be rendered still more earnest, by a sentiment of deep contrition for our unworthiness as individuals and as a people; and let our Prayers for the continuance of our own blessings be accompanied with affectionate intercession for our fellow men, that the comforts we enjoy,—liberty, law, knowledge, and the means of improvement,—may be every where extended to the benighted and oppressed;—that the voice of Truth and Humanity may be uttered with increasing power;—that a divine blessing may crown every good cause;—and especially that selfishness and corruption may be more and more subdued by the pure and generous spirit of our Holy Religion.

And the good People of the Commonwealth are earnestly invited to make the Annual Thanksgiving a matter not merely of customary observance but of sincere feeling,—a season for kind social sentiments,—for the forgiveness of injuries,—for acts of good neighborhood,—and especially for the charitable remembrance of the Poor, to whom every harvest is scanty and every year unprosperous, and whose wants are designed by Providence to call forth the virtues of their more favored fellow-men.

Given in the Council Chamber at Boston, this second day of October, in the year of our Lord one thousand eight hundred and thirty-seven, and in the sixty-second year of the Independence of these United States.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW, Secretary.

God save the Commonwealth of Massachusetts!

Distressing Event.—We have to record a very afflicting event, which occurred yesterday afternoon, and which should serve as a caution to all, particularly the young and inexperienced in the management of boats.

Three lads went out in a boat, yesterday afternoon, for a sail of pleasure in the harbor. They were off Naugus Head, not far from the Marblehead shore, when the boom in swinging round struck one of them, George Osborne, upon the head, and knocked him overboard. He was able to swim, and supported himself a little while in the water; but the other boys were younger than himself, and incapable of managing the boat so as to give him any assistance, and he finally sunk, to rise no more. He was a very likely lad, about 16 years of age, son of Mr Jonathan Osborne, of this city, and clerk in Mr Francis Putnam's bookstore.—*Salem Gazette.*

CIRCULAR.

The 'Society for the Prevention of Pauperism' commenced active operations in October last, by employing an Agent, and opening a Reference Office in the rear of the Savings Bank, Tremont Street. The Agent attends at the room during the forenoon business hours, and spends the residue of the day in visiting the poor and finding them employment. The office is thronged by applicants for pecuniary aid, for employment, for information and advice, and by persons wishing employment for their children, or those in want of boys and girls to bring up.

During the last winter, and the present season of unexampled pecuniary embarrassment, employment could not be found for all who applied. Through the agency of the Society, however, many hundreds have been pointed to such labor as suited their capacity, and enabled them to earn an honest living. About one hundred children, mostly belonging to poor, and some of them to vicious, families, have been provided with good places in town and country. The necessitous poor have been visited, or referred to appropriate sources of relief, and impositions have been exposed and cheeked. Emigrants, who could get no employment in the city, and who must soon have become burdensome to the community, have been induced to go West, or to seek labor among agriculturists in the interior. The success that has thus far attended these exertions, encourages the Managers of the Society to persevere, relying, under Providence, upon the sympathy and aid of their fellow citizens.

To carry forward the operations of the Association, and to increase them by means of an extensive correspondence, funds are necessary. Several gentlemen have subscribed liberally; but our present subscriptions are inadequate to support the Agent, pay the rent, postage, and advertising We, therefore, respectfully solicit donations and subscriptions, under the conviction that to prevent idleness, indigence, pauperism and crime, should be accounted the highest aim of civic economy and Christian charity.

MARRIAGES.

In this city, on Thursday Oct. 5th, by Rev. Dr. Walker, of Charlestown, Mr Nathaniel Sylvester, of Charlestown, to Miss Angelina Hovey, of this city.

In this city, Mr George Whitcom to Miss Rebbeca Ann, daughter of Mr George Lewis.

In this city, Mr Benj. Wiggin to Miss Lucy Clough.

Mr Geo. W. Perkins to Miss Mary Ann How.

In Medford, Mr Samuel F. Tufts of Charlestown, to Miss Martha McClure.

DEATHS.

In this city, on Friday, Mr Saml. Crawley, late of Baltimore, 50.

In Charlestown, Mrs Rebbeca, wife of Mr Jacob Hall, 66.

In Cambridgeport, Abigail Elizabeth, daughter of Mr A. B. Harlow, 4 mos.

In Framingham, Mr John T. Kittredge, M. D. 26.

In West Cambridge, Miss Sarah Frost, 77.

In Newport, very suddenly, Dr. Wm. Turner, a highly esteemed physician.

ROOMS FOR THE SALE OF PRIVATE LIBRARIES.

ADVERTISEMENT.

AT the solicitation of gentlemen having private Libraries for sale, we have fitted up large and convenient rooms over our Store for this branch of business, and shall at all times be prepared to receive and sell on commission large or small collections. We have now on sale the Library of the late Rev. Dr Prince of Salem, and other collections have been offered to the public with much satisfaction to all parties. Executors on Estates will find this a favorable opportunity to dispose of valuable private Libraries.

Orders for English Books forwarded monthly.

Having purchases of Hilliard, Gray & Co., in Boston, and Hilliard & Brown at Cambridge, we hope to merit and receive a continuation of the patronage so bestowed upon us while connected with those firms. CHARLES C. LITTLE.
JAMES BROWN.

We have now on sale at the above rooms nearly 6000 volumes among which are the following—Rosenmuller O. T. 19 vols; Wetstein N. T. 2v. folio cl. Forcellini's Latin Lexicon, last ed. 2v 4to—Webster's Dictionary 2v. 4to—Schleusner O. T. 3v. cl. London.

Upwards of 300 vols of Sermons of the best English divines mostly bound in calf; Christian Examiner, complete;—Dodsley's annnual Register 52 vols—Silliman's Journal do—Edinburgh, Quarterly and North American Review complete—Monthly Repository, complete (Dr Prince's copy) in English cf. —Johnson and Steven's Shakspeare 15 vols 8vo calf —Scott's Dryden 18 vols 8vo.—Massachusetts Historical Society's Collections complete, &c. &c,—all at very low prices.

We have also for sale at our store under these rooms (former stand of Hilliard, Gray, & Co.) the whole Law stock, purchased of these gentlemen and a fine collection of miscellaneous and classical books, to all of which we are constantly making additions of rare works published in England and here.

All orders attended to with accuracy and despatch.

oct 7 tf 112 Washington street.

WHITNEY'S SERMON.—A Sermon on the Moral and Religious uses of Mechanical Exhibitions; preached before the Society worshipping at Jamaica Plain, by George Whitney, its Junior Minister. For sale at the Literary Rooms.

oct 7 WEEKS, JORDAN & CO.

MR WINSLOW'S ADDRESS, Before the Natural History Society of Boston, June 7, 1837. Published at the Literary Rooms.

oct 7 WEEKS, JORDAN & CO.

WAYLAND'S POLITICAL ECONOMY.—The Elements of Political Economy—by Francis Wayland, D. D. President of Brown University, and Professor of Moral Philosophy—fresh supply received at TICKNOR'S, corner of Washington and School streets. oct 7

MRS JAMESON'S CHARACTERISTICS OF WOMEN, the author's illustrated edition.

Willis's Inklings of Adventure, in 2 vols 12mo.

Melanie, and other Poems, by N. P. Willis: with a Portrait.

Memoirs and Correspondence of Lafayette. By his family. For sale at TICKNOR'S, corner of Washington and School streets. oct 7

TREATISE ON THE GRAPE VINE.—Just published at TICKNOR'S, corner of Washington and School streets. A Practical Treatise on the Cultivation of the Grape Vine on open walls: By Clement Hoare. oct 7

COPELAND'S MEDICAL DICTIONARY.—Part 3—Published at TICKNOR'S,

oct 7 Corner of Washington and School sts.

FRENCH BOOKS, for Beginners.—Tales in French, by Madame Guizot.

Easy Lessons in French—selected from approved authors.

Caroline, or l'Effet d' un Malheur, a Tale, by Mad. Guizot. Published at TICKNOR'S,

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COL. STONE'S LETTER TO DR A BRIGHAM on Animal Magnetism—being an account of a remarkable interview between the Author and Miss Loraina Brackett, while in a state of somnambulism. By William L Stone.

This day received at TICKNOR'S,

oct 7 Corner of Washington and School sts.

THE BOOK OF THE UNITED STATES—Exhibiting its Geography, Divisions, Constitution and Government, description of the principal Cities, and Towns, &c. &c. With engravings. Edited by Grenville Mellen.

Just received, for sale at TICKNOR'S,

THE AMERICAN ALMANAC, and Repository of Useful Knowledge, for the year 1838. This day published, and for sale at TICKNOR'S

oct 7 Corner of Washington and School sts.

WHITNEY'S SERMON.—A Sermon on the Moral and Religious uses of Mechanical Exhibitions: preached before the Society worshipping at Jamaica Plain, by George Whitney, its Junior Minister. Just published by

JAMES MUNROE & CO.

oct 7 134 Washington street.

POETRY.

[From the Bangor Journal.]

We are much gratified in being able to introduce to our readers original stanzas like the following. If Maine has many veins of poetic ore of similar promise, we shall feel our Lamp well employed in bringing them to light. The name and connections, with other productions of this young person, have been communicated to us.—Ed.

Mr Editor,—The author of the poems which will, with your permission, be inserted in your Journal under the signature of C. M. P., is a young woman who has never been placed in external circumstances favorable to the cultivation of her poetical talents, A common school education, such as most children in our N. E. villages enjoy, has been her only portion. Her own exertions have achieved the rest. She has been an invalid, and in consequence been led to notice those nicer shades of thought and feeling which her poems prove her capable of expressing; and made familiar with those graver and sadder states of mind, on which she mostly dwells. I think that your readers cannot fail to be struck with the general harmony and ease of the poems; with her unusual command over fitting and simple language; and the naturalness with which her moral and religious inferences are generally introduced.

Very Respectfully Yours, ——— ———.

THE DEAF AND DUMB GIRL AT CHURCH.

Though not the words of hope, the heart that cheer,
Which float so sweetly round,
Can break the stillness on my close-sealed ear,
With their rejoicing sound,
Yet deem it not in vain that I appear
Among the worshipping assembly here.

For o'er my spirit comes a joyous calm,
A something not of earth,
That soothes the wounded soul with healing balm,
And peace of heavenly birth:
And hope is like a mantle round me spread,
As in devotion's courts I humbly tread.

And though not in the song of hallowed praise
My voiceless lips may join,
Yet I the music from the heart can raise
Of thankfulness divine;
And the deep silence of contrition's tone
Goes up like melody before the throne.

And though I may not speak the imploring word
On others' tongues that dwells,
Yet, when the spirit bows before the Lord,
Its invocation swells
Higher and louder than the laden air,
That bears the pompous breath of formal prayer.

And does He not, who on my senseless ear
Bade leaden slumber dwell,
And placed upon my tongue the potence drear
Of silence' breakless spell,
Accept the soul-felt offering of praise,
And hear the prayer the broken heart doth raise?

Yes! on my loneliness his smile beams forth,
To banish fearful care;
Then think me not a sorrowing wretch on earth!
Of joys I have my share.
I am not all unblest, though no sweet sound
Can break of lip or ear the sleep profound

C. M. P.

THE FLY, A FABLE.

FROM THE GERMAN OF GELLERT.

That insects think, as well as speak,
Needs, at this day, small eloquence to show,
Affirm'd as much, some thousand years ago.
Fontaine, in French, asserted just the same;
Who then shall dare deny the reptile claim
To faculties, the world esteems so low,
As scarce to notice, if you think or no?

Within a temple, where the builder's art,
Grandeur and elegance at once had join'd;
Where due proportion, reign'd in every part,
And simple grace, with solid strength combin'd,
In such a temple's wall, sat perch'd on high,
A solemn, thoughtful, philosophic fly.
For flies, an air so grave, of wisdom take,
And on one leg, the head will often hold,
And into wrinkles, oft the forehead fold,
Only because they deep reflections make;
And to the bottom dive to know,
The source of all things here below.
Thus then involv'd in contemplation deep,
With half a dozen wrinkles on his brow,
This fly began, around himself to peep,
And question whence the building rose, and how?
No *maker* of this work, can I perceive,
Quoth he—and that there is one, scarce believe;
For who should such a maker be?

'Art,' said a spider sage. 'Art built the work you see,
For, wheresoever turns your eye
Fix'd laws, and order you descry;
And hence, a fair conclusion grows,
That from the hand of Art, the building rose.'

At this the fly, in his conceptions proud,
Laugh'd out aloud,
And with a sneer of scorn, replied—
'Most learned sir, I oft have tried,
At this same Art to get a sight,
But never on him yet could light;
And now, the more I think, the more I find,
Your Art is but a fiction of the mind.
Now learn from me, how this same temple grew:
Once on a time, it so by chance befel,
That pebbles numberless together flew,
And settling, form'd this hollow shell,
Where you, and I, friend spider, dwell;
Say, what can be more evidently true?'

A fly, for such a system, we forgive;
But if great geniuses should live,
Who deem this world's well-order'd frame,
Sprung from blind accident alone,
And chance, as author of their lives proclaim,
Rather than bow to God's eternal throne,—
The sole excuse a creed like this admits,
Is, that its votaries have lost their wits.

[From the Sacred Offering.]

SONNET,

ON THE REV. J. STEVENS BUCKMINSTER.

Oh! sainted virtue! as upon thy page,
With burning heart, and eyes suffused, I bend,
Life seems fresh beauty and fresh hope to blend,
Kindled by thy deep thoughts: yes, age to age
Shall breathe thy inspiration; at that shrine
Where holiest visions greeted thy young prayer,
'Tis our's to meet thee, that high trust to share
And gird our spirits for their race divine.
Still, still before us shall thine image shine,
In the unclouded glory of its power,
Pure, virtuous, steadfast, even in death's dark hour,
Calm and resigned amid thy frame's decline.
Oh! consecrated genius! thou shalt be
A guiding star to noblest victory.

MISCELLANEOUS.

ORIENTAL FABLE.

At the court of the caliph Musa al Hadi, lived an old man, by name Al Raschid, on whom the petty courtiers exercised their wit, whom the ladies disliked, and who, during seventy six years, had been fourteen times banished from the presence of his sovereign, because some unpleasant truth was forever dropping from his lips. He laughed at banishment, for, in the garden of nature he always found the best company; and the court fourteen times recalled him, because it was conceived that he could be happy at a distance from court. During one of the periods of his punishment, as he was tracing the path of wisdom in retirement, he was lucky enough to gain a knowledge in the language of animals. From that moment his favorite amusement was in listening to them, and he found that they often talked more rationally than the great men who surrounded the caliph's throne. He one day observed upon the leaves of a bush, a colony of those insects called ephemera, to whom the Creator had affixed the end of their existence almost close to the hour of their birth—for they are born and die in the same day. Al Raschid attentively approached a small group of them, and perceived they were engaged in a violent dispute; but as they were all talking together, it was long before he could discover the subject of their controversy. At length, when the most vociferous among them had bawled till they were tired, he found that their conversation turned upon two foreign virtuosos, who were just arrived. These were a *humble-bee* and a *gnat*, upon whose pre-eminence the opinions of the ephemera were much divided. One side maintained that the humble-bee sung the finest bass which had ever been heard throughout the empire of insects, while the other defended the fascinating treble of the gnat.

'Happy race!' exclaimed Al Raschid, 'who, in spite of the few hours allotted to their existence, can thus amuse themselves with the bass of a bee, or the treble of a gnat.' With a smile he turned his ear to one of the oldest of the ephemera, who sat alone upon a leaf, and uttered the following soliloquy. 'The most celebrated philosophers of our nation, who lived many hours before me, have asserted that this world cannot last longer than eighteen hours, and methinks they were right; for, when I consider how much that great globe of fire, from which all nature gains existence, has, even during my time, declined towards the sea which surrounds this earth, I cannot but suppose that it will there end its career, and its torch be extinguished in the waves. The earth must then be lost in total darkness, which must naturally produce universal annihilation. Of these eighteen hours I have lived seven—four hundred and twenty minutes. A great age! How few among us reach this period! I have seen whole generations rise, flourish, and decay. My present friends are the children and grand children of those whom I knew in my youth. They are gone long before me, and alas! but too soon shall I follow them. I must own—God be thanked! I feel tolerably well in my old age; yet, according to the customary course of nature, I can, at the very utmost, only expect to live eight minutes more. What then, avails all my industry? What avails it that, with a thousand anxieties and cares, I have gathered a provision of sweet dew upon this leaf, which the approaching end of my existence will not allow me to enjoy? In vain have I, far from the bustle of the world, endeavored to form this colony by salutary precepts. 'Tis true, my friends flatter me that I shall leave a great name behind me; but what avails this, if, at the end of eighteen hours, the sun shall be extinguished, and the world dissolve into eternal nothingness? Oh, if I could but expect a durable fame of thirty or forty hours!'

Al Raschid smiled, and immediately started at having smiled;—for hours and years,—are they not the same at last?

Anecdotes of Dr Johnson's Charity to the poor—Severity towards the poor was, in Dr Johnson's opinion (as is visible in his life of Addison particularly), an undoubted and constant attendant or consequence upon Whiggism; and he was not contented with giving them relief, he wished to add also indulgence. He loved the poor as I never yet saw any one else do, with an earnest desire to make them happy.—What signifies, says some one, giving halfpence to common beggars? they only lay it out in gin or tobacco. 'And why should they be denied such sweetners of their existence? (says Johnson:) it is surely very savage to refuse them every possible avenue to pleasure, reckoned too coarse for our own acceptance. Life is a pill which none of us can bear to swallow without gilding; yet for the poor we delight in stripping it still barer, and are not ashamed to show even visible displeasure, if ever the bitter taste is taken from their mouths.' In consequence of these principles he nursed whole nests of people in his house, where the lame, the blind, the sick, and the sorrowful, found a sure retreat from all the evils whence his little income could secure them: and commonly spending the middle of the week at our house, he kept his numerous family in Fleet-street upon a settled allowance; but returned to them every Saturday, to give them three good dinners, and his company before he came back to us a Monday night—treating them with the same, or perhaps more ceremonious civility, than he would have done by as many people of fashion—making the Holy Scriptures thus the rule of his conduct, and only expecting salvation as he was able to obey its precepts.

While Dr Johnson possessed however the strongest compassion for poverty or illness, he did not even pretend to feel for those who lamented the loss of a child, a parent, or a friend.—'These are the distresses of sentiment (he would reply), which a man who is really to be pitied has no leisure to feel. The sight of people who want food and raiment is so common in great cities, that a surly fellow like me has no compassion to spare for wounds given only to vanity and softness.' No man, therefore, who smarted from the ingratitude of his friends, found any sympathy from our philosopher: 'Let him do good on higher motives next time,' would be the answer; 'he will then be sure of his reward.'

Bristles of the Hearth Brush.—Dr Burney related to Dr Johnson the partiality which his writings had excited in a friend of Dr Burney's, the late Mr Bewley, well known in Norfolk by the name of the *Philosopher of Mansingham*: who, from the Ramblers and Plan of his Dictionary, and long before the author's fame was established by the Dictionary itself, or any other work, had conceived such a reverence for him, that he earnestly begged Dr Burney to give him the cover of his first letter he had received from him, as a relic of so estimable a writer. This was in 1755. In 1760, when Dr Burney visited Dr Johnson at the Temple in London, where he had then chambers, he happened to arrive there before he was up; and being shown into the room where he was to breakfast, finding himself alone, he examined the contents of the apartment, to try whether he could undiscovered steal any thing to send to his friend Bewley as another relic of the admirable Dr Johnson. But finding nothing better to his purpose he cut some bristles off his hearth-broom, and enclosed them in a letter to his country enthusiast, who received them with due reverence. The Doctor was so sensible of the honor done him by a man of genius and science, to whom he was an utter stranger, that he said to Dr Burney, 'Sir, there is no man possessed of the smallest portion of modesty, but must be flattered with the admiration of such a man. I'll give him a set of my Lives, if he will do me the honor to accept of them.' In this he kept his word; and Dr Burney had not only the pleasure of gratifying his friend with a present more worthy of his acceptance than the segment from the hearth-broom, but soon after introducing him to Dr Johnson himself in Bolt-court with whom he had the satisfaction of conversing a considerable time, not a fortnight before his death; which happened in St Martin's-street, during his visit to Dr Burney, in the house where the great Sir Isaac Newton had lived and died before.'

In one of his little memorandum-books is the following minute:

'August 9, 3 P. M. ætat. 72, in the summer house at Streatham.

'After innumerable resolutions formed and neglected, I have retired hither, to plan a life of greater diligence, in hope that I may yet be useful, and be daily better prepared to appear before my Creator and my Judge, from whose infinite mercy I humbly call for assistance and support.

'My purpose is,

'To pass eight hours every day in some serious employment.

'Having prayed, I purpose to employ the next six weeks upon the Italian language, for my settled study.'

How venerably pious does he appear in these moments of solitude, and how spirited his resolutions for the improvement of his mind, even in elegant literature, at a very advanced period of life, and when afflicted with many complaints.

Abstinence.—Cheyne says that St Anthony lived to 105 years on mere bread and water, adding only a few herbs at last; Ames the hermit to 104; Arsenius, the tutor of the Emperor Arcadius, to 120—65 in the world and 55 in the desert, to which he retired during the persecutions of the early Christians; St Epiphanius to 116; St Jerome to about 10; Simon Stylites to 109, and Romualdus to 20. And Lewis Cornaro, a Venetian nobleman, after he had used all other remedies in vain, to that his life was despaired of at 40, yet recovered and lived, by the mere force of his temperance, to near 100 years.

Civilization Rebuked by the Savage.—We are informed that a party of men from this town went over to Deerfield, Sabbath before last, to make a visit to the Indians who were encamped there. On going into ther lodges, one of the 'savages' inquired what the party had come for. 'To visit you,' was he reply. 'We don't receive visits on the Sabbath, please to withdraw'—was the answer. They did withdraw with 'a flea in their ear,' and these 'natives of the forest' quietly and decorously attended divine service. This party of Indians have demeaned themselves with independence, and yet with the utmost propriety.—*Greenfield Gazette.*

This reminds us of some facts that have lately come to our knowledge respecting the 'savage' Cherokees, who are driven from their homes to make room for the 'civilized' Georgians. Some of the 'savages,' when distributing tracts among their white neighbors, found many who could not read—many families, in fact, in which no individual could read. This suggested the inquiry whether it was so among the Indians. It was found, on examination, that there was not a single Cherokee family in the whole neighborhood, in which there was not one or more readers; and very many of them could read in two languages. During the residence of our informant among them, there had been 15 murders of whites by whites, and in no case had the murderer been punished; there had been *one* murder by an Indian, for which the guilty party suffered death. And finally, *Cherokees had for some time been employed in teaching Sunday Schools, for the children of their white neighbors.* This last is one of the noblest instances that we ever knew, of returning good for evil in the true spirit of the Gospel. What will become of the poor white children when the last of the Cherokees shall have left the graves of their fathers, it is melancholy to think.—*Vermont Chronicle.*

Genius working for hire.—It is perhaps impossible for great genius to work expressly and avowedly for hire without being haunted or injured by that unhappy consciousness. A bookseller offered the Rev. Robert Hall a thousand guineas for ten sermons, and after his first refusal, strenuously and repeatedly urged him to accept the offer. Mr Hall replied that if there were no other obstacle in the way of his accepting the proposals, the mere business-like character of the transaction, the bare naked form in which pecuniary remuneration was mixed up with it, would form an objection quite insuperable; that it would render the composition insupportable; and transform an occupation which ought to be spontaneous, and therefore delightful, into intolerable drudgery. 'A thousand guineas, Sir!' said Robert Hall, 'I should soon begin to calculate how much it was for each sermon; then I should get down to a page, and from pages to paragraphs and sentences, and at last to words and syllables; should think every word clear gain, and become impatient of erasure and correction!—Sir it is impossible that I could do it.'

Pownal, Vermont.—There is a curious anecdote told about the first settling of Pownal and some of the adjoining towns which is worth relating, as it goes to show how the character of a place is often formed by its first settlers. It is as follows: Mr Robertson who superintended the settling of the country was a Presbyterian and resided in Bennington. He was always sure to ascertain of what religion his purchaser was. If a Presbyterian he would show him a farm in Bennington, if a Baptist in Shaftsbury, if an Episcopalian in Arlington; but if of no religion Pownal was his place. These towns have now been settled from sixty to seventy-five years, and yet the general character of each shows most clearly the original stamp fixed upon it by Mr Robertson, the land holder.—*Auburn Banner.*

SAVING THE BASTING THREADS.

'My mother saves her basting threads,' said a lad at a house where he was an afternoon visitor. That lad is now a man. His name is honored in the land, and his private worth and fireside virtues endear him to a very large circle, with whom he is connected by his professional relations. Piety without bigotry—charity without ostentation—learning without pride—practical knowledge without disagreable assumption of the right to direct—and above all, a modesty which does not permit him even to imagine the estimation in which he is held, are the leading points in his character.

His mother is dead. But before her remains were gathered to the grave, she enjoyed the acme of a mother's happiness—the knowledge of the realization of all her hopes for her children. She was left a widow, with a son and a daughter. The most rigid economy and self-denial were put in exercise, to qualify her children for excellence in the spheres in which they would be called to act. Her house was the very temple of neatness—and as has been well written, cleanliness is akin to godliness. Her tenement was but the outward symbol of the character of her mind, and in such an atmosphere did her children breathe. As all indications of filth from without failed to remain long enough upon her polished floors to be a second time noticed, so did the occasional evil communications, to which all children must be more or less exposed, fail to contaminate her children. Such influences were too repulsive to become influences upon the minds of the son and daughter who were blessed with the society and instruction of such a parent.

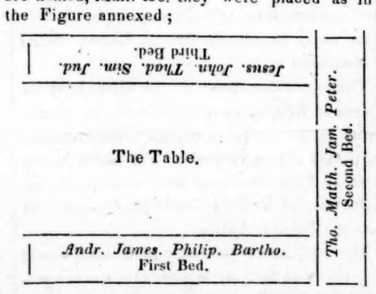
NAPOLEON'S SACRIFICE OF HUMAN LIFE.

Never was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones, than Napoleon. But we cannot appreciate the degree and quantity of his glory without weighing the means he possessed, and the results which he accomplished. Enough for our present purpose will be gained if we set before us the mere resources of flesh and blood, which he called into play from the rupture of the peace of Amiens in 1804, down to his eventful exit. At that time he had, as he declared to Lord Wentworth, an army on foot of 480,000. [Here follows a detail of the different levies made from 1804 till 1814. Total of men, 2,965,965.] This detail, which is derived from Napoleon's official journal, the *Moniteur*, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties, as well as the 300,000 men disbanded in 1815, we shall be under the mark in affirming that he slaughtered 2,500,000 human beings, and those all Frenchmen. But we have yet to add thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans and Illyrians, whom he forced under his eagles, and at a moderate computation these cannot have fallen short of 500,000. It is obviously just to assume that the number who fell on the side of his adversaries was equal to that against which they were brought. Here then are our data for asserting, that the latter years of his glory was purchased at no less expense than 6,000,000 of human lives. This horrible inroad on the fairest portion of the population of Europe, resulting in the abandonment of every conquered territory, the bringing of foreign enemies twice within 24 months under the walls of Paris, and the erasure of his name from the records of dominion. —*Paris Paper.*

THE ATHENIAN ORACLE.

Q. In what Posture and Order did our Saviour eat the Passover and his last Supper with his Disciples?

A. 'Twas *Accubation*, or a lying down upon the left side with the Head borne up by the Elbow, they lay upon *three Beds*, placed at a convenient height, round about a Table, *four* upon a Bed; the Head of the *second*, leaning upon, or against the Bosom of the *first*, and the *third* against the *second*. The Order was thus: The Third Bed was for the *Master* and whom he pleased, the First and Middle were for the *Guests*; but here they were all Guests, and our *Savior* eat only with his Disciples; so that supposing them to be in Pre-eminence as they are named, *Matt.* &c. they were placed as in the Figure annexed;



for though the first place in the First and Third Bed was most honorable, it was not so in the Second; but the last place in the *Second Bed*, which was nearest to the Master of the House, or in this Figure to our Savior, where *Peter* lay——— This was not only the Custom of the *Jews*, but of the *Parthians*, *Persians*, *Greeks* and *Romans*. According to the description of *Salustius*, *Sertorius* who lay in the place of *Peter* (as in the Figure) was slain at Dinner by *Perpenna*, the Master of the Feast, (*who lay where our Savior did.* For the above Triclineal Description read *Benmaimon*, that great Rabbi, as also *Sophocles*, *Euripides*, *Athenæuceus Mercurialis*, *Lipsius*, &c. *Juvenal* and *Aristotle*, say something of it. The Learned conclude the first Original of Leaning and *Accubation* at Meals were taken from the *Gymnasticks*, who after their Bathing retired to Bed, where they took something to refresh them.

EMERSON'S PHI BETA KAPPA.

AN ADDRESS delivered before the Phi Beta Kappa Society, at Cambridge, August, 1837, by R. Waldo Emerson. Published this morning, by JAMES MUNROE & CO., 134 Washington street. sept 23

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